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THE PURITAN RECORDER.
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PUBLISHED EVERY THURSDAY, BY
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Prof. Gibbs

THE PURITAN RECORDER.

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Religious.

FOR THE PURITAN RECORDER.

What Makes Death Fearful.

In a world of partings like ours, there are few who have not at some time been called to look on death. We have seen it in the aged, when as a shock of corn fully ripened, they have been garnered home;—in the middle aged, summoned as they are from the cares and business of life to what too often seems an unwelcome rest;—in the young, who here and there, earlier in their pilgrimage, and while the future in this world is bright and cheering, have laid down to sleep;—and in childhood and infancy, when the sinless spirit has gone to a better world, before it had learned the ills of this. And to stand by the bed of the dying, or to look upon the face of the dead, will always in the interested spectator, give rise to feelings of resignation to the will of a righteous God, or of bitter, comfortless grief. A saddening interest ever attaches to such a scene; but often there are circumstances attendant upon a bereavement, either to mitigate or add to the mourner's sorrow. We have seen a fond mother lay down a darling child upon its couch to die, and witnessed her painful struggling with her heart, calmly to give it back again to Him who gave. But the thought, that of such as this is indeed the kingdom of Heaven, reconciled her soon to the loss, for she knows her child is happier there, and though she may regret, would never call it back. There is nothing fearful in the death of infancy. We have stood, it may be, in the chamber where the Christian, youthful or aged, was going through the dark valley, and have felt that in this scene there was nought to dread, for dying to such, "is but going Home." There is nothing fearful in the Christian's death. What then, makes death fearful?

Nothing but *unpardoned sin*, is the answer which every one is forced to make, who proposes this question to himself. This is death's sting. In this the grave obtains its victory.—The consciousness that when we come to enter the cold river which sooner or later we every one must pass, there will be no friend to hold us up, no arm upon which to lean, no angel on the other side to take us to the bright city, no crown for us to wear, no harp, no pardoning God, *no heaven*, is enough to make us shrink back and be fearful. A friend falls at our side. We shudder to think of our future, had we been in his place taken. Rumors of the distant pestilence with its unnumbered dead reach our ears, and of its slow but sure approach, and we tremble to think of becoming ourselves victims, and *death is fearful*. Unpardoned sin makes it so. But when these things come to the Christian, his consolation is, that he rests in the hands of a Heavenly Father, who will not take him hence until he pleases, or until his work is done. And to him who has this trustfulness in God, it seems cause for wonder that this *friendship*, *a friendship* of such infinite importance and value, should be so grievously neglected; that from the kind hand which has ever been extended to lead us in the only right and happy way, we turn so often; that Him who so constantly remembers us in mercy, we so often forget; that the happiness we could enjoy in this world, and the bliss which would be in store for us in another, we esteem so lightly; and that, fearing ever, we hesitate to come to that Saviour who alone can take away the fearfulness of death.

S. B.

FOR THE PURITAN RECORDER.

Absurdity Exposed.

MESSRS. EDITORS:—I have often pondered, with deep humility, on the strange apathy of our fallen natures; that the great mass of us can grow up, partaking of every facility for happiness, so wonderfully and curiously adapted to our use, without one aspiration of gratitude for their enjoyment, or one thought of admiration at the infinite wisdom of their contrivance! Even "the heavens that declare the glory of God, and the firmament that showeth his handy work," have little to look at; for "vain man, who would be wise, though born as a wild ass's colt,"—considers he could do about the same himself,—or better.

My neighbour Y. came into my store one morning, with some new idea apparent on his countenance, and began: "Mr. G. if God were to make another world, don't you think he would see many improvements that he could make on the old system?" I seemed not to notice his question, but observed, "O, Mr. Y. I wanted to see you, to ask you, being a ship owner, and familiar with these matters,—how a ship steers in a gale of wind, the compass, from its agitation, being then of no dependence?" "O, said he, the compass is then as true as ever; always the same—always sure." "How do you account for the attraction?" I enquired. "Can't do it, and don't believe any one else can; but it is so," replied he. "I stand corrected," said I, and continued, "O, Mr. Y. I was by your beautiful new mansion yesterday; noticed the men sawing the marble slabs; I think the sawing those large flag stones and slates I saw there, must come very high, they are so hard." "If *they* had to be sawed," returned he, smiling at my verdancy, "they could never be available; both flags and slates are found in veins or quarries, split to our hand, of all desirable thicknesses, and with a perfect straightness and regularity not to be attained by human skill." (a pause ensued.) "I noticed the taste of your garden walks; the pebbles are of such beautiful variety of colors that I see you have laid them in *Mosaic*." "If you like the fancy," said he, "you can do the same; there is an inexhaustible bed of them, at the branch, as well as building sand sufficient for the whole city." I resumed, "Your taste for horticulture must be exquisite; I have seldom seen such a garden as yours; it caters for man's gratification, by *every avenue*: the endless variety of rich and rare flowers for the sight; the air, perfumed with the Missouri currant, the lilac and calicanthus, to delight his every inspiration, while the ear is entranced by the adjoining grove, made vocal by the general anthem of the feathered tribe, each on his own hook; and the mocking bird, sly talented wag, in his favourite cherry tree, taking them all off together. And last, not least, here hang the delicious fruits of every name and flavor, inviting, in their seasons, the most fastidious appetite to eat and live.

I always look upon such scenes as these as providential overtures for reconciliation with man. That God desires it, is proved by his promises through all his servants the prophets, down to the last, (Malachi) and then the case becoming more desperate, humanly speaking, Malachi being the last to be sent, was directed to reason and plead with them with wonderful condescension: "Prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (a long pause.) "You keep your pointer yet," said I, noticing his dog. "He stole a march upon me," said he, "last week, and did not show himself till I had got nearly to Boston; and while there, doing business in every part of the city, I was apprehensive I should lose him; he would get playing with other dogs and leave me for an hour or two, and then come to me in another part of the town. His scent must be good." I asked, "How do you account for the phenomenon, that, amidst the thousands of persons crossing and recrossing your path, for an hour or two, and all with boots and shoes on, that he could possibly distinguish one from another?" "Can't tell. It seems strange, but it preserves our valuable dogs for us." "O, I saw your brig at the wharf, this morning; how did she get up; there has been no wind these three days," I enquired. "The tide brought her," he replied; "we often drift two or three miles an hour, according to the season; they are of essential service to us often, in an emergency;" have saved thousands of vessels and millions of lives for us, though I could never account for tides, satisfactorily." "O, what a humiliating anomaly is here," said I. "Here is a man, wide awake, skillfully and commendably laying hold of the wonderful machinery of heaven, hung out for his free occupancy; guided by the needle, borne on by the winds and tides, to wealth and honours; his princely mansion, reared and ornamented by the riches of the quarry, half prepared for his use; his delightful garden and pleasure grounds, almost rivalling that from which his great ancestor was expelled, comes to me and asks *if God's works could not be improved on?* A work, that when finished, caused "the morning stars to sing together, and all the sons of God to shout for joy."

Sir, the solution to your query is, I think, a grave one to you. The poet exclaims:—

> "Oh! how sharper than a serpent's tooth,
> Is a thankless child!"

You are that very child. You see God's glorious miracles on every side—live by them—enjoy them—fatten on them—and then challenge His perfect wisdom in their creation! But, take notice, He is kind and indulgent, and will therefore not offend your classic taste by admittance into those more glorious *imperfections*, prepared for those that love him." I pray that he may lay it to heart.

G.

Correspondence of the Puritan Recorder.

Cemeteries in New Orleans.

NEW ORLEANS, APRIL 23, 1849.

The largest and most noted cemetery in the city, called "The Catholic Cemetery" occupies three full squares. It is surrounded by a wall ten feet high, and about ten feet through. The dead are deposited in apartments in this wall, called "ovens" usually five tiers high. Most of the space within is filled up with tombs, built of granite or marble, which like those around the side, are all above ground—some of them having ten, twenty and even thirty ovens. There are no hills and dales, shady groves and quiet retreats in this or any of the cemeteries, as there is at Mount Auburn, Mount Hope and other similar resting places of the dead at the North. But the hand of the sculptor has done much to beautify and ornament them, especially in the Catholic cemetery. Many of the tombs are beautiful to look upon, and all surmounted with crosses and decorated with wreaths of flowers. One which I saw, with its crosses, images, pictures, candle-sticks, censors, household shrines, chains, &c., &c., seemed like a fairy chapel. It is a family tomb, and I believe they sometimes occupy it for devotional purposes.

Most of the tombs have shrubbery along their sides, and vases of flowers in front of them. The grave is the ordeal of true affection. It is there that the divine passion of the soul manifests its superiority to the instinctive impulses of mere animal attachments. The latter must be continually kept alive by the presence of its object. But the love that is seated in the soul can live in long remembrance. In front of one of the tombs which had not been opened for years, the kind hand of friendship had just deposited fresh flowers, showing the same affection for the departed one as if buried but yesterday. Even the light hearted French do not forget their dead. Flowers are fresh emblems of the life of man, which in the Bible, is compared to these fading beauties, whose roots buried in dishonour, will rise again in glory.

I do not recollect that I saw a tomb with any thing in it from the Bible bringing to view life and happiness beyond. The inscriptions are usually brief, and some of them very touching. Strolling along the western avenue, I was forcibly struck with the words on one, "*Ma pauvre fille.*" How much meaning—what an affecting history in these three words, "*My poor child.*" Directly opposite, on our right as we passed out, we noticed on another, "*Victime de l'honneur.*" A young man only twenty-six years of age, who fell a victim to what is here called the law of honour—a law which justifies any crime that is honourably committed.

The Protestant Cemetery is situated in the suburbs of the American part of the city. It has some good specimens of sculpture, but its principal ornament consists in the weeping willows which overhang the tombs. Many of the inscriptions, like those in the Catholic cemetery, are short, but very impressive. I noticed several of only two words, such as "My husband,"—"My mother,"—"My parents,"—"Our children." Plain and simple, but how touching, especially to those who have committed beloved little ones to the tomb. What a crowd of associations these two words called forth! The proud mausoleum excited feelings of admiration, but over this we dropped a tear, thought of other days, and passed along. Near by in the same side wall at the south-west corner, on a plain white marble stone, was the emphatic inscription, "Poor Caroline;" and a brief record informing the stranger that her husband soon followed, and the remains of both now lie mingling in the same tomb. The following inscription was upon the tomb-stone: —— —— of Delaware, who died Sept. 16th, 1847, aged only 19 years.

> Farewell my husband, my life is past,
> My love for you through life did last;
> Now after me no sorrow take,
> But love my baby for my sake.

These beautiful and pathetic lines made an impression upon my mind which I shall long remember. Many of the tomb stones in this cemetery remind the stranger of the dreadful doings of death in this city during the months of August, September and October, which is the period when the yellow fever prevails. As I walked around among these monuments of the dead, I felt sad to think how many had, already in the flower of youth, fallen victims to this fatal disease. The question often arose, who and how many of them died with faith in Jesus, and with a good hope of a resurrection with the just? I saw there the story recording the names of many with whom I was once familiar, but whom I shall meet on earth no more.

The Firemen's or Cypress Grove Cemetery is about four miles from the city, upon the ridge, or as it is more generally called shell road, which leads to Lake Ponchartrain. The ground measures two hundred and fifty feet in front, and extends back more than half a mile. The land is considerably higher here than any around it, still most of the dead are buried in "ovens" as they are in the other cemeteries, where the water ordinarily lies but a few feet below the surface. But to my own mind it seems more natural and desirable to commit dust to dust, ashes to ashes, earth to earth.

There are four other cemeteries contiguous to the Cypress Grove:—The Charity Hospital Cemetery, St. Patrick's, Potter's Field and the Odd Fellows' Rest, which has been recently consecrated. A sarcophagus in an imposing car, drawn by six white horses, and followed by a very large procession, made rather a splendid display.

Most of the transient population have already left the city. Early next month we expect to be *en route* for the North.

Yours truly, C. M. N.

Sketch of a Puritan Divine.

A friend who has had great experience, especially with the religious press, has made for us the following selection from a very interesting history of the First Church in Boston. The extract as will be seen, relates to the Rev. JOHN BAILEY, who was for a time associate pastor of that church. The following very striking fact, not found in this history, we derive from another source:—

The Rev. John Bailey, an eminent divine of the 17th century, was so honoured of God as to be made the instrument of the conversion of his own father, while he was yet a child. His mother was a remarkably pious woman, but his father a very wicked character. The good instructions and frequent prayers of the former, were so blessed to the soul of little John, that he was converted to God while very young; and having a very remarkable gift in prayer, his mother wished him to pray in the family. His father, overhearing him engaged in this exercise, was so struck with remorse and shame at finding his child, then not above eleven or twelve years of age, performing that duty in his house, which he had neglected himself, that it brought on a deep conviction of his wretched state, and proved, under God, the means of his conversion.

For a little more than a year, the congregation was under the united care of Messrs. Allen, Bailey and Wadsworth. But this union was interrupted, near the close of the following year, by the death of Mr. Bailey, who, upwards of four years, had been an assistant to Mr. Allen, and who had endeared himself to all his hearers and acquaintances by a most fervent piety and untired beneficence. He was born Feb. 24, 1644, near Blackburn, in Lancashire, England, of a mother who early dedicated him to the service of God, and carefully instructed him in a knowledge of the Scriptures. He was initiated in grammar under an eminent schoolmaster, by the name of Sager, and afterwards taught the higher branches of science and literature by Dr. Harrison, whose life is drawn in the Nonconformist's Memorial. At the age of twenty-two, he began his ministry in Chester, where he stayed a short time only, on account of his Congregational principles, and whence he was removed by government to Lancashire jail.

Released from prison, he travelled into Ireland, and took the charge of a congregation in Limerick. He here laboured for fourteen years, with indefatigable industry and brilliant success. So distinguished was he by his talents and fidelity in office, as to attract the notice of people of the first rank, and to obtain the offer of a deanery and the promise of a bishoprick, on condition of conformity. But neither flattering prospects of fame and opulence on the one hand, nor the most cruel indignities on the other, were sufficient to divert his purpose of fulfilling the ministry, which he had received, in the manner corresponding with his notions of evangelical simplicity. Free from factious design, he maintained a straight and fearless course. Though the tenor of his life was blameless, beneficent and amiable, so that he could go nowhere without finding friends, yet he suffered another most grievous imprisonment for his opinions; whilst papists, in the same period and region, experienced the blessings of toleration and peace. Said he to his judges, "If I had been drinking, gaming and carousing with company at a tavern, I presume, my lords, I should not thus have been treated as an offender. Must praying to God and preaching Christ with a company of Christians, who are peaceable, inoffensive and serviceable to his majesty and the government, as any of his subjects; must this be considered as a greater crime?" The recorder answered, "We will have you to know it is a greater crime."

To this virtuous and suffering non-conformist New England at length afforded a covert from the howling and destructive tempest. Arriving in this country, in 1683, he was freely indulged by providence, in what he deemed the best of earthly employments, the preaching of the Gospel. His discourses were plain, popular, fervent; calculated rather to compel his hearers into the way of salvation, than to exercise their understandings with his learning and logic, or their imaginations with rhetorical flowers. After the example of the pious Shepard, he resolved that the studying of every sermon should cost him tears; that, before he preached it to others, he would profit by it himself; and that, in carrying it into the pulpit, he would consider himself as if going to give an account of his stewardship. His life was such as showed itself influenced by these resolutions. He was rigidly watchful of his heart, conversation and actions; and so tender was his conscience, that sometimes the most innocent indulgences occasioned him regret and disquietude. "Three things," he would say, "I desire to get; patience under the calamities of life, impatience under its moral infirmities, and earnest longings for the life to come." The Scriptures were dear to him, not only as a professional study, but as a treasury of intellectual wealth to the scholar and of consolation to the pious individual. In one of his letters to a friend he writes, "How terrible are the threatenings, how precious are the promises, how serious are the precepts, how deep are the prophecies of this holy book!" It was evident from his manner of conducting social prayer, that his heart was in it, and that it was intended to operate as a rule of life. His addresses to heaven frequently contained the following petition, "May we not be of the number of them who live without love, speak without feeling, and act without life." With great calmness and high hopes, at the age of fifty-four, he terminated his diligent and exemplary course, on Sunday, Dec. 12, 1697, and was interred the Thursday following.

He published "Man's chief end to glorify God," a sermon preached at Watertown, 1689, and an address to the people at Limerick in 1684.

Dr. Cotton Mather preached his funeral sermon, which has supplied the principal materials to the several notices of his life. He was buried in the cemetery in Common Street, Boston, where many of his descendants have mingled their dust with his. The names of Willis and Belknap mark a number of his posterity in the female line; and there are now living two of his grand-children, three great-grand-children, and several of the fifth generation.

TO THE SHORTER CATECHISM.

From "Late and Early Poems," by WILLIAM B. TAPPAN

The Abbey Church to curious eyes
Its archives shows of MEN, I wis;—
The grave Assembly and their wise
Prolocutor, the Reverend Twisse;*

Who challenged Error long ago;
The Men who buckled for the fight;
The Men who went in prayer to sow
The seeds of Day in fields of night;

Whose fruits attest two hundred years.—
With thee, what recollections come,
O MANUAL! linked to smiles and tears,
And all the heaven of early home.

Epitome of precious truth,
Condensed in every line and word,
Inwoven with incipient Youth,
And all that Childhood saw and heard.

I greet thee, now that years are ripe,
By thy old-fashioned, honest name;
The title-page, Italic type,
In every thing but age the same.

I greet thee by the wondrous power
Association loves to sway,
And which, in retrospection's hour,
We all so willingly obey.

For with thy simple name come up
The memories of the household shrine,
On which I poured as true a cup
As e'er was pressed from Pleasure's vine.

That shrine—the dear domestic hearth,
Where—governed by affection's rules,
Which take from head and heart their birth,
—Exists the first, the best of schools.

For there the searcher fruits may find
Which Intellect and Love have sown;
There soul cooperates with mind,
And that is Woman's lawful throne.

My Mother—O, how aptly spring
The thoughts of *her* with thoughts of *thee*!
For every truth to which I cling
Of thine, I learned upon her knee.

Nor I alone—we children knew
The hour, when she, with happy art,
Would please and nourish as we drew
The milk of knowledge from her heart.

When twilight veiled the Sabbath days,
We clustered round her—boys and girls;
From her sweet lips, thy rugged phrase
Dropped pure and beautiful as pearls.

From her sweet lips we drank each word,
Though strangers to its deep intent;
Our faith was mighty, as we heard;—
'Twas only good our Mother meant!

'Twas only good—for Man's Chief End
Is not to compass wealth or lore;—
But, making God a present Friend,
To win his favor evermore.

Immortal truth! who loves it well
Hath riches that with heaven endure;
'Tis bought by Lazarus, ne'er to sell;
Without it Dives is but poor.

Ay, poor! though on a diamond-throne;
Ay, rich! though but the scum of earth;
I clasp the treasure for my own—
Mine from a Puritanic Birth.

My birth! the pivot on which all
Turns, that I am, or e'er shall be—
The present liberty or thrall,
The future bliss or bale for me.

My birth! how bright the mercy shines,
That giving me of life the breath,
In pleasant places cast my lines,
And not within the shades of death!

For when my eyes beheld the day,
'Twas not in pagan night afar,—
But on my cradle fell and lay
The wondrous depths of Bethle'm's Star.

They bathed with floods my baby-feet;
Around my Youth the glories ran;
They showed me Error's gloomy cheat;
They safely lighted me to Man.

How fast the coming fancies crowd!
I see once more that humble dome;
I see my sire in worship bowed,—
The gray-haired, hallowed Priest of Home.

I see my mother's smile—the light
Reflected from my radiant joy,
Which omens all that's blessed and bright
Of hope and promise for her boy.

I hear my mother's voice,—'tis low,—
The music that so oft beguiled,
When tired, or ill, my tears would flow;—
Again I weep—again a child.

Again I sit upon her knee;
I feel her hand upon my head;
I lisp my prayer; she kisses me;
I'm left with "angels round my bed."

O sacred power! to mould and make
That which outlives the lasting sky;
Time shall the systems crush and break,
Yet Influence sees his ages die.

I praised my Maker when, impressed,
I traced his finger on the world,
In seas that slept, or heaved their crest,
In clouds that o'er me sailed or curled.

I praised Him, when the welcome shower
Filled May's expanding buds with rain;
And when His cold with giant power
Held and December in its chain.

I praised Him for the wealth of friends,
For toil, and rest, and daily food;
For all He takes, and all He lends;
For all his bounty, large and good.

But for my birth—of mercies first,
The balance-poise of Heaven and Hell,
The cause that lives when I am dust—
Speak, heart! thou, tongue! forever tell.

* * * * * * *

Ye spirits on the hyaline!
Do ye not group in clusters, fair,
And to some Patriarch, benign,
Repeat THE CATECHISM there?

---

* The first of July, 1643, having been appointed for the meeting of the Assembly, the members of the two houses of Parliament, the divines, and a great congregation besides, being met in the Abbey Church in Westminster, Dr. Twisse, the appointed prolocutor, preached to them from John xiv. 18, "I will not leave you comfortless."—*History of the Westminster Assembly of Divines.*

THE SUNDAY SCHOOL TEACHER.—The Sunday-school teacher is not simply striving for the salvation of his own soul—he learns, or should learn to look upon his class as *another battle-field*, where he enters into the conflict and endeavors, in God's strength and by God's blessing, to snatch another and another victim from Satan's toils, and add another and another jewel to the Redeemer's crown.

FOR THE PURITAN RECORDER.

The Rogerses.—No. 2.

Rev. Richard Rogers was son of the martyr, and styled "a divine of incomparable worth." Brooks' "Lives of the Puritans" furnishes the following particulars of his history.

He was educated at Cambridge, and was eminently zealous and a faithful labourer in the vineyard of the Lord, and for forty-six years a diligent and useful minister at Weathersfield, in Essex. He was a man of considerable learning and of most humble, peacable and exemplary life, but a great sufferer for nonconformity. In 1583, on the publication of Whitgift's Articles, he and twenty-six ministers in Essex petitioned for relief; but Whitgift suspended and silenced them all; and they were often molested for refusing to wear the surplice and use the cross in baptism. But Sir Robert Wroth, afterwards sheltered and defended Mr. Rogers so that he peaceably exercised his ministry for many years.

In 1603, he and six others were again summoned before the Archbishop, and for refusing the oath were all suspended. They were cited a second time, but the Archbishop died on the day of their appearance. His successor, Bancroft, immediately convened Mr. Rogers and his brethren, and so did the bishop of London, who died soon after. But as soon as Laud was made bishop of London, he suspended all who preached against the popish ceremonies, and among them Mr. Richard Rogers. In 1605, Mr. Rogers says in his diary, "I was much in prayer about my troubles, and God granting me favour with William Lord Knollys, delivered me out of them."

Mr. Rogers was an admired preacher, and it is said, the Lord honoured none more in the conversion of souls. Bishop Kennet says of him, that England hardly ever produced a man who walked more closely with God. Indeed, he was commonly styled "the Enoch" of his day; and he used to say of himself, "I should be sorry if every day were not employed as it it were my last." He was always remarkable for seriousness and gravity in all kinds of company. A gentleman of respectability once said to him, "Mr. Rogers, I like you and your company very well, only you are too precise."—"Ah sir," he replied, "I serve a precise God."

He was the author of a large work highly esteemed and still extant, entitled "Seven Treatises on Scripture Directions Leading to Happiness."

Daniel and Ezekiel Rogers were his sons. The former was born 1573,—was a minister of considerable eminence, and had the honour of being persecuted by bishop Laud for preaching against Armenianism and popish ceremonies.

He was a man of rare talents and piety; but of such a temper that Mr. John Ward used to say, "my brother Rogers has grace enough for two men, but not enough for himself." He was greatly applauded by others, but always manifested a low opinion of himself. He often said, as infirmities came upon him, "to die is work of itself;" but as his end approached he became serene and happy, and exclaimed, Oh! glorious redemption. He died in 1652 at eighty years of age.

Extract of a Sermon,

PREACHED AT THE FUNERAL OF REV. BENJ. WOOD, OF UPTON—WHO DIED APRIL 24TH, 1849, AGED 76.

(Furnished for the Puritan Recorder.)

Rev. Benjamin Wood, was born in Lebanon, N. H., Sept. 15 1772, and was the youngest but one of twelve children, ten of whom lived to adult age. Three of them now survive him.—His parents removed from Mansfield, Conn., to Lebanon at the time of its early settlement, and while it was yet a wilderness. Here they trained up their children in industry and piety. His parents were devotedly pious, especially his mother of whose early instructions he retained a most vivid recollection. Three of their seven sons became ministers of the Gospel—Samuel, the eldest, the late Dr. Wood of Boscawen, N. H.; Benjamin, whose remains are before us, and the youngest now living in the State of New York. Rev. Mr. Wood prepared for college under the instruction of his eldest brother, entered Dartmouth at the age of sixteen, and graduated in 1793. It is not known at what time, or under what circumstances he experienced religion, though it was during his connection with college.

He commenced the study of Theology soon after his graduation, with his brother, then settled in Boscawen, and completed his preparation for the ministry with Rev. Dr. Emmons of Franklin. He preached for the first time in Upton the second Sabbath in June 1795; received an unanimous call from the church and town to settle with them in the ministry in December following; gave his answer in March, and was ordained the first day of June, 1796. He has served this people in the ministry (including the time he preached as a candidate) almost fifty-four years. Nearly all who were upon the stage when he was settled are now in their graves. Instead of the father, we see the children and the children's children.

The labours of Mr. Wood in Upton and in the neighbouring congregations have been abundant and greatly blessed. He was permitted during his long ministry to witness eight seasons of the special outpouring of the Spirit of God upon his people, and the ingathering of more than four hundred souls to the fold of Christ.

He was enabled to preach, with a few slight interruptions, and with unabated force, till very near the close of life. It would doubtless have greatly rejoiced his heart, had he been allowed once more to witness the reviving of God's work among his people before finishing his course; and yet he felt that he had great occasion to say, with good old Simeon, "God, now lettest thou thy servant depart in peace for mine eyes have seen" (if not thy salvation) what they greatly desired to see. It has been his desire for several years to see his people happily and unitedly settled in a new house of worship.—This the Lord granted to him. He saw his people with a commendable spirit of enterprize undertake the erection of this beautiful house; and early in January last, he was permitted to dedicate it to the worship of the Triune God. He then felt that his work was done; and though he seldom preached with greater vivacity, energy and unction, than on the few Sabbaths that his voice has been heard from this pulpit, yet he felt that as his people had left the old meeting house, so the old minister must soon leave them. He preached for the last time the last Sabbath in March, and with unusual interest and solemnity. This discourse was addressed particularly to youth. As a father gives his last counsel to his children, so the aged and dying pastor addresses himself last to the youth of his flock, and earnestly as if he knew it was his last sermon commends to them that religion which exalts its possessor to honour and happiness. Death has given a solemn emphasis to that discourse. From the pulpit he retired to his dwelling and almost literally to the bed of death. He did not leave his house from that time, and from the commencement of his distressing sickness being assured his work was done, he delivered up his pulpit into the hands of the Committee, saying, "I have no more to do with it," and calmly laid himself down to die. During the short period in which disease and death were at work sundering the connection of the soul with its tenement of clay, many heavenly words fell from his lips, and many thrilling scenes passed in his dying room. He always loved the songs of Zion, and took great delight in this part of divine worship. On the evening of the State Fast, learning that the choir were holding a meeting for an important purpose, he sent for them to his room that he might once more hear a song of praise. Obedient to the call, they assembled around the bed of death, and at his request sung in his favourite tune—

> "The hill of Zion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields
> Or walk the golden streets.
>
> Then let our songs abound,
> And every tear be dry,
> We're marching through Immanuel's ground,
> To fairer worlds on high."

He then with the aid of his wife, gave them his benediction and parting advice, which they will not soon forget. Again a few days after did they gather around the same couch, and aid the soul of the dying pastor to commune with heaven. On this occasion he desired them to close with the Doxology, Long Metre, a choice stanza to him.

During his sickness he uniformly enjoyed great peace of mind. Not a cloud was permitted to obscure his spiritual vision. Faith and patience sustained his soul under the violent assaults of disease and in the conflict with death. To the last he retained his mental faculties in full vigor. In conversation with his beloved and now mourning partner, he said, "I know that my Redeemer liveth;" "I know in whom I have believed." Those great and glorious doctrines which he has so often and with great clearness presented to this people, were his joy and consolation in view of death. To a brother in the ministry he said, "I have been examining the doctrines which I have preached, to see if any of them may be spared, but I cannot part with one, they are all precious, they are all links of a golden chain."

He lingered on, uttering words of peace and heavenly joy till Tuesday morning, April 24th, when he rested from his labours. The faithful servant was called home to his reward. "Blessed are the dead that die in the Lord."

To delineate the character of the deceased, and do justice to his worth is a task I shall not undertake. He was a man of great excellence. He was a gentleman and a Christian. The kindness of his heart, the warm gushing sympathies of his nature, and the suavity of his manners were such that he won the esteem and affection of all who knew him. As a Christian he was cheerful and warm-hearted. His vivacity and kindness of disposition, associated with his piety, made religion in him appear with peculiar beauty. But it is as a minister of the Gospel that he was best known. He was a sound and discriminating theologian; a faithful, efficient and popular preachers. His theology exalted God and abased man. It placed God on the throne and recognized his government as extending to all events. The doctrines of grace were peculiarly precious to him, and often did he unfold and enforce these doctrines in his preaching. He was eminently a doctrinal preacher. He was also a popular preacher in the truest sense. It was not by the meretricious arts of the actor that he secured attention and won regard to his preaching, but by the earnestness and unction both in the matter and manner of his address. His voice fell on the ear like the tones of an Eolian harp, and his words thrilled the heart like glad or sorrowful tidings. But it is impossible to describe the charm of his preaching; not only the eye and the voice, but the whole man spoke. There was an aptness and vivacity in his instructions, a clearness in his statements and reasoning, that, aside from any peculiarity of voice and manner, would have made him an interesting and popular preacher. In all this part of the Commonwealth he has been greatly beloved, and here his memory will long be cherished. When will any who have sat under his instructions forget him? Who can forget his earnest pleadings, his pathetic eloquence? Alas! alas, we shall hear him no more. Those lips are sealed up in death, and that voice is silent. He has uttered his last warning; he has preached his last sermon. The eloquent, the faithful, the well beloved Wood has gone to be with his Saviour and his God.

JONATHAN EDWARDS.—Dr. Spring, in a late work, says that not far from seventy ministers in the American church can trace their lineage to the elder Edwards; he was himself the son of a clergyman, and his earliest known ancestor was a preacher of the Gospel; there are ministers now living who can trace their genealogies to five, and some six, generations in a direct line, to the house of Levi. Others there are who have been permitted to introduce, some two, some three, some five of their sons, to the same sacred vocation with themselves. After some considerable research and correspondence on the subject, Dr. Spring says that he has come to the conclusion that more than one-fifth of all the ministers in the Presbyterian and Congregational churches in this land are of ministerial descent. [Zion's Herald.

Biographical Sketches by Macaulay.

Cranmer. He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purpose of the bishops of Rome, and might be expected now to serve equally well the purpose of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a luke-warm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

Laud. His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathise with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal.

Pascal. His intellectual powers were such as have rarely been bestowed on any of the children of men, and the vehemence of the zeal which animated him was but too well proved by the cruel penances and vigils under which his macerated frame sank into an early grave.—His spirit was the spirit of Saint Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence.

Bunyan. Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity; but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

Power of Prayer.

"There is no way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. By this, even women, children, and servants, may have a public influence. Let persons in other respects be ever so weak, and ever so mean, and under ever so poor advantages to do much for Christ and the souls of men—yet if they have much of the spirit of grace and supplication, in this way they may have power with him who is infinite in power, and has the government of the whole world. A poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith—and in this respect is, as it were, under the power of his people—'as princes, they have power with God and prevail.' Though they may be private persons, their prayers are put up in the name of a Mediator, who is a public person, being the head of the whole Church, and the Lord of the universe. If they have a great sense of the impotence of eternal things, and a concern for the precious souls of men, they need not regret it that they are not preachers—they may go in their earnestness and agonies of soul, and pour out their souls before one who is able to do all things." [President Edwards.

How may the Intellect be Strengthened?

The following appeal to parents to make the spiritual education of their children an object of paramount regard, is worthy to be heeded at all times. The eloquent Melvill thought it appropriate to an English population. It is certainly not less so to our own people. It shows most clearly that nothing contributes more to strengthen the mind than the Bible:—

A minister, if he would be faithful to his calling, must mark the signs of the times, and endeavour so to shape his addresses that they may meet, and expose the prominent errors. Now we think that, in our own day, there is a strong disposition to put aside the Bible, and to seek out other agency in accomplishing results which God hath appointed it to effect. We fear, for example, that the intellectual benefits of scriptural knowledge are well-nigh entirely overlooked; and that, in the efforts to raise the standard of mind, there is little or no recognition of the mighty principle that the Bible outweighs ten thousand Encyclopædias. And we are fearful on your account, lest something of this national substitution of human literature for divine should gain footing in your households. We fear lest, in the business of education, you should separate broadly that teaching which has to do with the salvation of the soul from that which has to do with the improvement of the mind. We refer to this point, because we think ourselves bound, by the vows of our calling, to take every opportunity of stating the duties which devolve on you as parents or guardians. There is a sense in which it may be affirmed that souls, those mysterious and imperishable things, are given into the custody of every father of a family. And we are persuaded that if there be one thing on this earth which, more than another, draws the sorrowing regards of the world of spirits, it must be the system of education pursued by the generality of parents. The entering a room gracefully is a vast deal more attended to than the entering into heaven; and you would conclude that the grand thing for which God had sent the child into the world, was that it might catch the Italian accent, and be quite at home in every note of the gamut. Christianity, indeed, is not at variance with the elegancies of life; she can use them as her handmaids, and give them a beauty of which, out of her service, they are utterly destitute. We wage no war, therefore, with accomplishments, any more than with the solid acquirements of a liberal education. We are only anxious to press on you the necessity that ye make religion the basis of your system. We admit, in all its breadth, the truth of the saying, that knowledge is power. It is power—ay, a fatal power, and a perilous. Neither the might of armies, nor the scheming of politicians, avails any thing against this power. The schoolmaster, as we have already hinted, is the grand engine for revolutionizing a world. Let knowledge be generally diffused, and the fear of God be kept in the back ground, and you have done the same for a country as if you had laid the gunpowder under its very institution; there needs only the igniting of a match, and the land shall be strewed with the fragments of all that is glorious and venerable. But, nevertheless, we would not have knowledge chained up in the college and monastery, because its arm is endowed with such sinew and nerve. We would not put forth a finger to uphold a system which we believed based on the ignorance of a population. We only desire to see knowledge of God advance as the vanguard of the host of information. We are sure that an intellectual must be a mighty peasantry. But we are equally sure that an intellectual, and a godless, will demonstrate their might, by the ease with which they crush whatever most adorns and elevates a kingdom. And in speaking to you individually of your duties as parents, we would bring into the family circle the principles thus announced as applicable to the national. We want not to set bounds to the amount of knowledge which you strive to impart. But never let this remembrance be swept from your minds, that, to give a child knowledge, without endeavouring, at the same time, to add to knowledge godliness, is to do your best to throw the momentum of the giant into the arm of the idiot; to construct a machinery which may help to move a world, and to leave out the spring which would insure its moving it only towards God. We would have you shun, even as you would the tampering with an immortality deposited in your keeping, the imitating what goes on in a thousand of the households of a professedly Christian neighbourhood, — the children can pronounce well, and they can step well, and they can play well; the mother proudly exhibits the specimens of proficiency in painting, and the father dwells, with an air of delight, on the progress made in Virgil and Homer—but if you inquire how far these parents are providing for their own in the things of eternity, why, the children have perhaps learned the Church Catechism, and they read a chapter occasionally on a Sunday afternoon. And that ye may avoid the mistake into which, as we think, the temper of the times is but too likely to lead you, we would have you learn, from the subject which has now been discussed, that, in educating your children for the next life, you best educate them for the present. We give it you, as a truth, made known to us by God, and, at the same time, demonstrable by reason, that, in going through the courses of Bible instruction, there is better mental discipline, whether for a child or an adult, than in any of the cleverly devised methods for opening and strengthening the faculties.

We say not that the study of Scripture should exclude other studies, or be substituted for them. Natural philosophy is not to be learned from

Scripture, nor general history; and we would not have such matters neglected. But we say that Scriptural study should be, at once, the groundwork and companion of every other; and that the mind will advance, with the firmest and most dominant step, into the various departments of knowledge, when familiarized with the truths of revelation, and accustomed to walk their unlimited spreadings. If parents had no higher ambition than to make their children intellectual, they would act most shrewdly by acting as though desirous to make their children religious.—It is thus we apply our subject to those amongst you who are parents or guardians. But it applies to all. We call upon you all to observe that, in place of being beneath the notice of the intellectual, the Bible is the great nourisher of intellect. We require of you to bear away to your homes, as an undeniable fact, that to care for the soul is to cultivate the mind. We will not yield the culture of the understanding to earthly husbandmen. There are heavenly ministers who water it with a choicer dew, and pour on it the beams of a more brilliant sun, and prune its branches with a kinder and more skillful hand. We will not give up reason to stand always as a priestess at the altars of human philosophy. She hath a more majestic temple to tread, and more beauteous robes wherein to walk, and incense rarer and more fragrant to burn in golden censers. She does well when exploring boldly God's visible works. She does better, when she meekly submits to spiritual teaching, and sits, as a child, at the Saviour's feet; for then shall she experience the truth, that "the entrance of God's words giveth light and understanding." And, therefore, be ye heedful—the young amongst you more especially—that ye be not ashamed of piety as though it argued a feeble capacity. Rather be assured, forasmuch as revelation is the great strengthener of reason, that the march of mind which leaves the Bible in the rear, is an advance, like that of our first parents in Paradise, towards knowledge, but, at the same time, towards death.

THE PURITAN RECORDER.

BOSTON: THURSDAY, MAY 24, 1849.

ANNIVERSARIES IN BOSTON.

SABBATH EVENING, MAY 27.

AMERICAN AND FOREIGN SABBATH UNION: Public Meeting at Park St. Church, 7 1-2 P. M. Sermon by Rev. Dr. Sprague, of Albany.

FOREIGN EVANGELICAL SOCIETY: Annual Sermon in Mt. Vernon Church, 7 1-2 P. M., by Rev. Ray Palmer, of Bath, Me.

MONDAY, MAY 28.

MASSACHUSETTS BIBLE SOCIETY: Annual Meeting in Central Church, 4 P. M.

AMERICAN EDUCATION SOCIETY: Business Meeting at No. 1 Tremont Temple, 4 P. M. Public Meeting in Tremont Temple, 7 1-2.

AMERICAN PEACE SOCIETY: Public Meeting in Park St. Church, 7 1-2 P. M. Address by Charles Sumner, Esq.

TUESDAY, MAY 29.

AMERICAN AND FOREIGN CHRISTIAN UNION: Public Meeting in Tremont Temple, 9 A. M.

PASTORAL ASSOCIATION: Sermon, by Rev. E. Beecher, D. D., in Central Church, 3 P. M.

MASSACHUSETTS HOME MISSIONARY SOCIETY: Semi-Centennial Anniversary in Tremont Temple, 7 1-2 P. M. Sermon by Rev. Dr. Storrs.

WEDNESDAY, MAY 30.

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST: Public Meeting in Tremont Temple, 9 A. M. Address by Rev. Dr. Cox.

BOSTON SEAMEN'S FRIEND SOCIETY: Annual Meeting in Tremont Temple, 11 A. M.

AMERICAN DOCTRINAL TRACT SOCIETY: Annual Meeting at the Depository, 100 Washington St., 12 M.

MASSACHUSETTS COLONIZATION SOCIETY: Business Meeting at the Society's Office, 26 Joy's Building, 12 M. Public Meeting at Tremont Temple, 3 P. M. Report and Addresses.

THURSDAY, MAY 31.

MINISTERIAL TEMPERANCE MEETING: in Hall No. 1 Tremont Temple, 9 A. M.

AMERICAN SUNDAY SCHOOL UNION: Public Meeting in Tremont Temple, 10 A. M.

LADIES' SOCIETY FOR PROMOTING EDUCATION AT THE WEST: Public Meeting in Park St. Church, 11 A. M.

CONVENTION SERMON: By Rev. N. Adams, D. D., in Brattle St. Church, 11 A. M.

MASSACHUSETTS SABBATH SCHOOL SOCIETY: Business Meeting at No. 13 Cornhill, 10 A. M. Public meeting in Tremont Temple, 3 1-2 P. M.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS: Public Meeting at Tremont Temple, 7 1-2 P. M.

FRIDAY, JUNE 1.

CLOSING DEVOTIONAL SERVICES: at Central Church, 9 A. M.

MORNING PRAYER MEETINGS. Central Church, 8 A. M.

Anniversaries.

Three times in a year the tribes of Israel came up to Jerusalem to attend the national festivals. To all those who were Israelites indeed, these were occasions of intense interest. The different branches of the Jewish family mingled their sympathies and prayers. They praised not the God of any particular tribe, but the God of Israel, their common Lord. They always anticipated these seasons with joy. In their view there was a peculiar sanctity about the holy city, and the sacred services of the temple on Mount Zion.

Many who come to this city of the Puritans to attend the anniversaries of our benevolent institutions, are filled with similar emotions. They assemble to recount God's mercies during the past year, and consult together relative to their future operations in advancing the Redeemer's Kingdom.

To render these meetings profitable, they must not be merely social greetings; but deeply imbued with the spirit of Christ. If the Lord's Christ is to be seen on this occasion, there must be a previous waiting for the Consolation of Israel. Let there be prayer without ceasing for the presence of the Holy Spirit at the several homes of the various disciples who may come to attend on these solemnities. If all the individuals who shall meet in the name of their common Master, shall assemble with hearts glowing with love to Christ, it will be a season of sacred joy and rejoicing. As iron sharpeneth iron, so will the countenance of one brighten that of his fellow.

Let each individual who may be present on this occasion, feel his personal responsibility for rendering these meetings a season of religious enjoyment and growth in grace, and this blessed result will be realized. The Saviour will be present with his risen salutation, "*All Hail!*" There will be no complaint that the anniversaries are dull and formal, and lack spiritual life and energy.

☞ The two following communications come from men who are "Fathers in Israel," and whose counsels are worthy of serious regard.

FOR THE PURITAN RECORDER.

New York and Boston Anniversaries.

MESSRS. EDITORS:—Having long attended both the New York and Boston Anniversaries, I have been impressed with the superior moral and religious effects of those in Boston to those in New York. One reason is, the emotions of the New Yorkers seem to reside more in the palms of their hands, the heels of their boots, and the ends of their canes and umbrellas; or to be expressed by the spatting, stamping and knocking of those carnal weapons. And the expression of them in this way, tends to secularize and render worldly the whole concern. It is the way in which worldly men delight to express their joys. Children also are sometimes pleased with it, and seek to promote it; especially the coarser and more vulgar part of them. But it tends to secularize and debase the meeting. It likens it in this respect to the theatre, the political caucus and to the mob.

Said one of the speakers at New York, "My friends, I had rather you would hear me than clap me." This is the case with all clear-headed, right-minded and noble-hearted speakers. The judicious hearers also had much rather all would hear than clap and stamp; for this interrupts and hinders both, and is a great annoyance to those who wish to hear, and like sense more than sound. The more serious any thing is, and weighty, the less they will be likely to clap it. On the other hand, the more light, frivolous and frothy, the more noise the light-minded will make about it. This tends to make light-minded speakers still more light, and introduce more and more that sort of clap-trap speaking which is injurious to both speakers and hearers. This may have been one reason of the decreasing number of New England ministers who attended the late New York Anniversaries, because that mode of conducting meetings tends to unfit them for their great work.

But is it said, we cannot stop it? Let us try. Let the presiding officer respectfully state, that if the audience will forbear any audible expression of their feelings, they will oblige both speakers and hearers, and let not speakers seek for that sort of approbation, and they will not be likely to have much of it. The introduction of that sort of sport into our Temperance meetings in Boston, has often seemed to kill the soul of them—I mean the *temperance* soul, and render them too much like the Intemperance meetings which they are designed to prevent. Men may be intoxicated with other things besides rum. And they may go to Temperance meetings, to Anniversaries, as they go to the theatre, for the pleasure of excitement, carnal, mirthful, worldly excitement. Bright and dazzling coruscations may blaze and sparkle across the firmament, and then leave all in greater darkness. The hard heart may swell and bleed with emotion for a moment, and then in a moment sink back into a state still harder. A morbid mental appetite for excitement is thus generated, and nothing but strong and unhealthy stimulants can satisfy it. But the effect is momentary and disastrous. What we want, Messrs. Editors, is not the bright flashings and coldness of the meteor, but the light and warmth of the sun; that, which, while it cheers and invigorates, at the same time strengthens, elevates and purifies the soul; and fits it, not for the fitful and dazzling starts merely, but for "patient continuance in well doing."

But it is said the English have this mode. Yes, Messrs. Editors, and they have their Church and State, their overgrown Aristocracy, their enormous taxes, their depressed, ignorant and starving millions, and many other things which we might as well think of introducing into our country in order to increase our civil liberty, as their mode of conducting Anniversaries in order to promote revivals of true religion.

A.

FOR THE PURITAN RECORDER.

To the Speakers at the Anniversaries.

Gentlemen,—As you are designated to take leading parts at the approaching anniversaries, it will be your privilege to stamp a character on the occasion, and to invest it with a salutary influence which shall be felt for years, perhaps for ages to come. Probably, then, you will receive with candor a hint or two from one who hopes to receive instruction and benefit from your efforts.

On the occasion in view, theological discussion will, of course, be precluded. Yet if, in an auspicious moment, you should be able to give prominence to some neglected truth, or effective opposition to some fashionable error, many hearts would appreciate the service. Full confidence, too, may be indulged, that you will give utterance to no religious sentiment which would be disapproved by Peter or Paul, were they present, or by their divine Master, who *will* be present.

Too often, occasions of this kind have given birth to unseasonable pleasantries; not to say, to *jokes* somewhat undignified. Some hearers have seemed to demand them; and some speakers have yielded too ready a compliance. But surely the custom is "more honored in the breach, than in the observance." These things, if they "make the unskilful laugh, cannot but make the judicious grieve." On religious anniversaries, they should be at least as rare as lightning in winter.

Those murmurs or *shouts* of applause, which are so common in England, and which begin to obtain in our own country, you will probably discountenance. Your better taste will be gratified by nothing so much as a fixed and silent attention.

Excuse me, gentlemen, if at parting, I simply remind you of the two aphorisms of a sensible and great man. *Never begin till you have something to say—and, Be sure to leave off when you have done.*

Z.

Lovers of the Catechism.

We have good news for you all, and ye are many. Within a very few years, more than a million copies of the Westminster Shorter Catechism have been printed and sold in this country alone. Beyond all doubt, a vastly greater number of copies of this invaluable compend of divine truth is now in actual use for the instruction of the young than ever before. Here is a fact for the dreamy sentimentalists who, shut up in cloisters and closets, live in a world as unlike the real world as can be. They fancy that every venerated "form of sound words" which has furnished the types of the most deep and solid piety in all ages, is passing away. They imagine that the age of creedless believers and pious sceptics has come. They deem that truth is a mere feeling; that it can have no objective reality, no definite statement, no demonstrative certainty; and that, for all the purposes of practical piety and everlasting salvation, an unquestioning sincerity in error, or an earnest and enthusiastic scepticism, is just as good and available as the pure truth of Christ himself.

The subjects of this fond, and foolish, and fatal delusion have an instinctive dislike of facts. They go by intuition, and intuition tells them that facts are very unfriendly to their fancies. Therefore they will pay no heed to the statement just made in respect to the circulation and use of the Catechism in families and Sabbath schools; a circulation constantly increasing, from the growing demand for this sort of instruction, without noisy effort to bring it about.

This mode of teaching religious truth has been strongly urged by the ablest divines among the ancient fathers and the more modern theologians. The Puritans were wont, especially, to give the Shorter Catechism to their children before the latter were able to understand it, and then to hold them to it till they *did* understand it. And this was the most valuable feature in their method of education, which has been but poorly supplied by our recent fashionable systems. The "young one" is now magically metamorphosed into a prodigy of learning, without an effort on his part, and without being able to tell how he came to be made such a phenomenon. In matters of modern education, we are getting to be like the old Scotch Countess, who "could not believe anything she heard, and not half what she saw."

The interest taken, in our day, in the good old Catechism, is indicated not only by the immense editions which are scattered abroad, but by the various helps toward its explanation which are published from time to time. But the best, as we now think, of all such helps, has just been put forth in a Question Book on the Catechism, by Rev. A. R. Baker—a notice of which may be found in another column. Here we have the Catechism re-catechised. Its fulness is laid open and drawn out in a most elaborate and admirable manner. Each question and answer furnishes a lesson replete with the choicest of the Scriptural teachings on the subject. The lesson on the doctrine of the Trinity, we would particularly indicate as presenting the Bible proofs on that all-important subject, in a most original and convincing manner. It is very striking, from its lucid simplicity and orderly condensation. The author of that lesson needs no collegiate diploma to create him a true doctor in divinity.

Almost any young person who may be thoroughly carried through this beautifully printed course of instruction, will attain to an intelligent and clear-headed indoctrination as to the whole plan of saving truth. He will even be convinced that the Catechism is most excellently expressed in all its parts; that it is arranged in all the logical beauty of order; that as to its matter, it is far more moral, practical, and spiritual, than it is doctrinal, (a point of which few seem to be aware;) and also that it is amply sustained by the firm body of Scriptural evidence on which it is based. In these stormy times, when many are agitated by the chafing waves of controversy and the conflicting blasts and counterblasts of opinion, this book offers "an anchor sure and steadfast" to all that are "tossed with tempest, and not comforted."

PATERNITY OF THE RECORDER.

The senior editor of the New York Observer, made the following statement last week, relative to the origin of the Boston Recorder.

The senior editor of the New York Observer must be excused for saying, that he is the Patriarch of the religious newspaper press. The *Boston Recorder*, which he planned, owned, and successfully established in the year 1816, was the first paper of the kind ever established in this country, or, so far as our knowledge extends, in any part of the world. The experiment, like many other successful experiments, which have proved of great benefit to the world, cost the inventor much hard and unrequited labour. For fifteen months of constant toil, he received less than one hundred and fifty dollars. He succeeded, however, in establishing the paper; and before he left it, he had the satisfaction of knowing that there was but one newspaper in Boston which exceeded it in the number of its subscribers; and the plan was so popular, that the country newspaper editors in New England, generally, so far adopted it, as to insert in their weekly sheets from two to four columns of religious intelligence.

A Steamboat Incident.

It was a pleasant evening, when a few christian friends were making their passage from New York to Boston. The steamboat was gliding swiftly over the smooth surface. These friends were sitting together behind the ladies' cabin, retired from the rest of the passengers. Here they commenced singing familiar hymns. And the music of Coronation, and other popular airs, eventually attracted no small company both of performers and spectators. It so happened, that there was among the passengers, unknown to the christian singers, a famous comic actor. He, it seems, conceived the purpose of amusing himself by acting a part somewhat unusual for him. So with all the gravity of a staid christian, he addressed the persons that had been singing, as his christian friends, and informed them that there was a missionary on board, and proposed that a contribution should be taken up for him. The others remarked, that it was proper that they should first have an opportunity, to see and hear him, that they might judge of his claims upon their patronage. The actor assented; and though more accustomed to acting Jim Crow, than to arranging the preliminaries for a sermon, he went direct to the captain and got permission to occupy the cabin with an address by the missionary. He then went to the cabin and with all gravity required the card-players to lay aside their occupations and make way for the missionary. Their obedience was instantaneous and universal. The missionary was introduced, a young modest preacher connected with some Baptist mission—a stranger alike to the actor, and the company. Being thus called upon by he knew not whom, and having an audience thus extemporized for him, he could do no less than to give them a discourse appropriate to his vocation. He did it, and his hearers were deeply interested in the facts which he related and the appeals which he made.

At the close of his discourse, the Comedian arose, as grave as before, and remarked that he had previously determined to commence the contribution, by giving five dollars, but he had been so much interested in what he had heard, that he should double the sum and commence with ten dollars. He then carried round the hat, and gathered a contribution of more than thirty dollars, and paid it over to the missionary. The scene passed away; the passengers retired to rest, and none but those who knew the man, had any suspicion, that he was acting a comedy for his own amusement. Indeed, in the morning he was seen introducing his wife to the missionary, all appearing as grave as before.

But the special point of the incident is that which reveals the providence of God. The missionary informed some of the contributors afterwards, how opportunely the contribution came. He was on a journey, and his money was exhausted, and he was in great straits, and previous to this unlooked-for occurrence, he was casting in his mind with great perplexity, what he should do? So it seems, while his thoughts were thus labouring, God's providence was moving the mind of a comedian—one far enough from all sympathy with missionaries, to find his sport in bringing a supply.

There seems in this to be a parallel with Elijah's being fed by ravens. As ravens might be supposed to be the last birds to bring meat to men, such a Jim Crow would seem to be the last to supply the wants of a penniless servant of God.

THE UNION.

The following testimonial from Mr. WILLIS, so long and so well known from his connection with THE BOSTON RECORDER, we shall, it is hoped, be pardoned for publishing. We have received many others from various quarters, for which we are much obliged; but we do not think it best to publish any more with the exception of one from Canada East; which we insert, mainly, because it comes from that quarter, and because it contains a suggestion as to giving another form to our sheet. We think the form proposed by our friend would not be expedient. It is not necessary to give the reasons. To all our friends, who, in a public and private manner, have expressed themselves so kindly towards us, we return our most cordial thanks. We feel ourselves laid under increased obligations to labour with new diligence in the cause of truth.

TO THE EDITORS OF THE PURITAN RECORDER:

Permit the original proprietor of the Boston Recorder, to congratulate you on the union of your two papers, and to wish you all the success you can reasonably desire. The variety of talent embraced in your editorial connection, give high promise of this; industry, economy, and perseverance, with the divine blessing, will secure it. Being myself a descendant of one of the old Puritan ministers,* I rejoice that *their principles* are to be steadily adhered to. May you inherit the mantle of their integrity and faithfulness, and be remembered by future generations as they now are.

NATHANIEL WILLIS.

Boston, May 10, 1849.

*Rev. John Bailey, minister of the First Church in Boston in 1697. See Emerson's History of the First Church, page 146.

[The extract from the history alluded to will be found on our first page.]

E——, CANADA EAST, May 15, 1849.

TO THE EDITORS OF THE PURITAN RECORDER.

Gentlemen:—By your last issue, I have been made acquainted with the gratifying fact, that the energies and talents of the "Puritan" and the "Recorder" are to be united. I have no doubt this arrangement will be favourably received by the readers of both papers. One improvement in the mechanical department of the united paper, I would respectfully beg leave to suggest; which is, that *it be printed in a form for binding*. I am well aware, that such an arrangement would somewhat increase the expense of the paper, but I know of no improvement that would be more valuable. If printed in a quarto or octavo form, thousands of copies would be preserved, that are now thrown aside and forever lost. For my own part, I should be willing to pay one dollar per year extra for the paper, if it could be printed in that form.

Yours most respectfully, S. A. H.

FRATERNAL COURTESY.

The Watchman and Reflector of this city, last week, noticed our union in a manner that is highly gratifying. We most cordially reciprocate their fraternal expressions of kindness, and wish them also success as Watchmen to observe the signs of the times, and as Reflectors to radiate light into the dark portions of the world.

Among the events of the passing week, one, not the least interesting and significant, is the union of The Boston Recorder and New England Puritan, two respectable papers, which have enjoyed an extensive circulation among the Congregational churches of New England. The first mentioned of these has a sort of patriarchal air, being venerable for its age. In the host of religious journals now marshaled over the length and breadth of Protestant America, it has the honour of having been a pioneer. Yet, though advanced in years, its "eye is not dim, nor is its natural force abated." Nevertheless, it is to receive an increase of vigour by virtue of its union with The Puritan, which is comparatively youthful, but distinguished by a high degree of intellectual ability and strength of character. May its lively scions, when engrafted into the old stock, form with it a noble and widely-branching tree, whose leaf shall not wither, and which shall bring forth good fruit in its season.

The name of the new paper is "The Puritan Recorder." It is fortunate that the appellation of one of these papers can take an adjective form, so as to make a brief and euphonious title.

POND'S REVIEW OF BUSHNELL.—Since we noticed the appearance of this publication we have run over its pages with no ordinary interest. Other reviews which have found publication before it, have in no respect lessened the value of this. The view which Dr. Pond takes of Dr. Bushnell's speculations may be gathered in general from several of the concluding paragraphs which we shall endeavour to publish next week. The book was published and is for sale by Tappan, Whittemore and Mason, No. 114 Washington street, where our clerical and other friends who may be in the city next week, will find this with a vast assortment of valuable publications.

☞ We understand with much pleasure, that the Massachusetts Sabbath School Society, in connection with their series, "Chief Fathers of New England" are about to issue the Life of Rev. Thomas Hooker, written by Dr. Hooker of East Windsor. The volume will be ready for sale next week.

FOURTH PRESBYTERY OF PHILADELPHIA.

From a narrative of the state of religion within the bounds of this body, we learn that religion has been revived in several congregations. It describes the revival in Reading in one of the churches of the Presbytery.

The revival in Reading, which commenced nearly a year and a half since, which is still yielding the fruits of righteousness, was a signal exhibition of God's power and grace in the work of salvation. It moved the whole city: Every Church in Reading shared in the heavenly influences. Large numbers, enlightened by the truth and Spirit of God, were inquiring with deep solicitude the way of life, and many were converted to Christ. Of its fruits, about sixty were added to the First Church on profession of their faith, more than a year since; and from that time to the present, the Pastor has been gathering the blessed harvest; others have been joining themselves to the Lord, at every communio, and the congregation has been greatly increased.

☞ We understand that there has been an unusual religious interest in several of the churches in New London, Ct. during the winter and this spring. Some 18 or 20 were added by profession to the 2d Congregational church, Dr. Edwards', a Sabbath or two since, and more are to unite with it hereafter. There have also been additions more or less, to the other churches.

EPISCOPAL CONVENTION. The fifty-ninth annual Convention of the Protestant Episcopal Church of Massachusetts, met at Trinity Church in this city, on Wednesday morning of last week, Bishop Eastburn presiding. After divine service the Bishop gave his charge to the clergy. In the afternoon he made his report upon the state of the diocese. Three hundred and forty-one persons have been confirmed during the past year. Two persons admitted to the order of priest, and one to the order of deacon; six are now waiting to receive holy orders. The diocese consists of the Bishop, about seventy clergymen and sixty-five parishes.

DR. MILLER. The Directors of Princeton Theological Seminary, voted at a late meeting, not to accept of Dr. Miller's resignation of his professorship; prefering to appoint an assistant. But he persisted in his desire to vacate his office, and at a recent meeting the Directors accepted his resignation. They further agreed to recommend to continue him in connection with the Seminary, under the title of Emeritus Professor, to discharge such duties as, on consultation with his fellow professors, should be convenient and agreeable to him, and to receive his usual salary, during his natural life; and to appoint a successor to the vacant chair of Ecclesiastical History and Church Government.

SUNDAY TRAVELLING IN SCOTLAND.—a bill has been recently introduced in the British Parliament compelling the proprietors of Railroads in Scotland to run their cars on the Sabbath. It became the occasion of much discussion and a rousing of the popular mind. But the bill was denied a second reading by a majority of nine. The vote of the Scotch members stood thirty-six against the bill and three for it.

AMERICAN BAPTIST FOREIGN MISSION BOARD. This missionary association held its annual meeting at Philadelphia last week. The mission among the Karens in Arracan has been peculiarly blessed. There is there a Christian people of 12,000, having chapels and accustomed means of grace, schools and books, between four and five thousand communicants in the churches, and as many candidates waiting for baptism. The influence of these Karens extends across the line into Burmah proper, where the persecutions of the government are changed to encouragements, and where many Burmans have been converted and received into the Karen churches.

Correspondence from Italy.

The following letter is from a relative of one of the editors, now travelling in Italy:

LEGHORN, APRIL 5, 1849.

It would give me great pleasure if I could give you some idea of the present state of Europe, and especially of Italy, but affairs have now assumed such a complicated character, that I could not convey any clear notions without writing a quire of paper. I cannot, however, refrain, though at the risk of obscurity, from giving you a statement of the recent movements in Lombardy, as they are now exciting the deepest anxiety and interest throughout the whole of Europe. The armistice which had been concluded between the Austrian General Radetski and Charles Albert, for the purpose, as it was alledged, of giving time for negociation, was finished about two weeks ago; when both powers prepared for immediate action. Almost at the very first operations, Charles Albert was defeated, and the Austrians entered Piedmont. Since then they have been advancing towards Turin. Meanwhile, however, a revolution has taken place among the Piedmontese. This revolution began at Genoa, and is now spreading throughout the country. As far as we have heard, it has been successful, and it seems probable that a republic will be temporarily established on the basis of the other Italian republics at Rome and here. Meanwhile again, Charles Albert has fled to France, and left the army in the hands of a General firmly attached to the popular cause.

So we have this curious state of things;—a country with a powerful enemy in its border, its citizens fighting among themselves, and its army with no head to direct it. What will be the result of this we are waiting with anxiety every day to learn. Should the Austrians succeed in taking Turin, they must be inevitably brought into collision with France, who feels herself bound to maintain the terms of the treaty of 1815, and who will never suffer the Austrians to be their neighbours. On the contrary, should the recent revolution excite sufficient spirit in the Piedmontese to enable them to drive the Austrians back, Russia has pledged herself to assist Austria, and to bring to bear her disciplined army on this truly unfortunate country. In either of these cases a general war throughout Europe seems to be inevitable. It is to be hoped, however, that events may be so disposed as to avoid this fearful result, and that the dark clouds which now obscure the heavens, may be dissipated without a storm.

You can see from this sketch, how complicated matters are, even in Piedmont, and when you reflect that this web is spread over the whole of Italy, you will see that my statement is not extravagant with regard to the difficulty of describing them, without writing a book.

This week is what is called holy week by the Catholics, during which are celebrated the different events at the close of our Lord's life. The anniversaries are of course not held here with that pomp and magnificience which is attached to them in the larger Italian cities. I have, however, seen enough of it here for me. From the mild character of the Catholic religion with us, you can form no idea of its state here. Instead of a mere creed, it is here an idolatry from which one turns with loathing and disgust. Let the Catholics at home say what they will in defence against this charge, it requires but a few days' stay in Italy to convince one that whatever the religion may be in theory or among educated Catholics, it is with the mass of the people a pure idolatry. You find the heathen rites of ancient Rome still perpetuated under another name. The Roman still bows before images of wood and stone, and still bears his votive tablet to the Capitol. The shipwrecked sailor still makes his vows, not indeed to Neptune, but to a personage, who, as far as he is concerned, differs from the divinity of old, only in name. Last night was performed here the ceremony of laying Jesus in the tomb. About 4 o'clock the procession passed the house bearing a waxen image of our Saviour on a bier, which, as I understood, was to be carried into the church and deposited in a regular tomb, and there to be left for three days; during these three days no bells are rung, and the military bear their arms reversed. It was truly heart-sickening to see these men parading about the streets with bands playing and colors flying, bearing this image. How can a people thus degraded, ever expect to be free? They must throw off this spiritual bondage before they can make any progress on the road to political liberty.

I wrote the above three days ago, expecting to post it immediately; but as all the couriers have been stopped between here and France on account of the difficulties in Piedmont, I have retained it until now. This morning, the Princeton, an American war steamer arrived here from Genoa; she has brought news of the capitulation of the Genoese, an event which most probably decides the fate of Italy. In my last sheet, I explained the situation of affairs as they then existed, as far as we could find out at that date.—You will remember I stated that the Austrian General Radetski had defeated the Piedmontese, and was advancing towards Turin; that Charles Albert had abdicated the throne in favour of his son and fled to France. The young Prince in whose favour Charles Albert abdicated, finding that all further resistance to the Austrians would be unavailing, entered into a most disgraceful armistice with Radetski. The Piedmontese, and especially the Genoese were enraged at this, and refused to accede to the terms agreed upon; the result was a revolution at Genoa. This broke out a week ago last Tuesday afternoon and continued during nearly the whole week. At first, the people were successful and would have eventually carried the day, had not some ten thousand Piedmontese troops, under Gen. Marniora, gained admittance through some treachery into the city by the Light House, who turned the scale. The people at first refused to capitulate on any terms, but they were at last driven to terms. The whole affair is said to have redeemed the character of the Genoese,—they fought most bravely even to the last. It is said that their leader, General Arezzana, did not yield until all but six of his men had either fallen or fled. The women likewise did not keep back from the conflict, they spurred on their husbands to the fight; collected the *renegades* from all quarters, and even fought themselves at the barricades. Their defeat has of course obliged the Genoese to accede likewise to the armistice, concluded by the King with Radetski, an armistice which is in fact, placing the whole of Piedmont in the power of the Austrians; or at least, placing it so far in their power that they have no fear of any farther resistance in the north of Italy.

At the time of the revolution at Genoa, there were in the harbor both an American and an English frigate. The American frigate was the Princeton, and the English the Vengeance. In the conduct of the commanders of these two ships, there was a striking contrast; the English, on the second day of the conflict, landed a party of marines, and forced the people's batteries, throwing a considerable amount of their ammunition into the water. As the English were there merely in the situation of a neutral power,—this act excited great indignation against them throughout the whole of Italy. The Commander of the Princeton, on the contrary, affording protection to all the leaders of the popular cause who were obliged to flee on the capitulation of the city,—has excited, in just the opposite degree, a friendly feeling towards Americans.

Articles of the most flattering character have appeared in the Italian journals, in praise of our people. They say that America is the only spot on the globe, where real and true freedom exists. Our position now bears a striking contrast to that which we held in the opinion of Europeans twelve or fifteen years ago. Then our name was hardly known in Europe, and our Government was looked upon with contempt. Now we are considered one of the greatest nations on the globe; and no words seem adequate enough for them to express their praises of our people and their institutions. In the same ratio as our government has risen in estimation, the English government has fallen;—she is not now as she was, the arbiter of affairs on the continent. Her power in this respect, has gone; her embassadors in these late affairs on the continent, have found hardly a hearing; and nothing but the large fleets she has kept in all the Italian ports has gained them the slightest respect. At Genoa, we have had the curious spectacle of an English Admiral and Lord seeking the advice and assistance of an American captain, and English citizens clustering for protection under an American flag. I said above, that the defeat of the popular cause at Genoa had sealed the fate of Italy. It has been the death-blow of the popular cause, not only in Italy, but as I fear on the whole continent. I must, therefore, give its full bearing.

It was hoped about a month ago, before the reopening of hostilities at the north, that the whole of Italy would unite with Charles Albert, and by their combined strength drive the Austrians from Lombardy.—Even after the treachery of Albert and the disgraceful defeat he sustained at Novaria, the noble minded among the Italians had still a hope that the people themselves, stung by the disgrace of the infamous armistice which Charles Albert had concluded, would rise up in a body, and resisting the authority of their Sovereign in their own might drive the Austrians from the country. This movement did begin at Genoa, and would most likely have succeeded, had the other Italian States shown a true spirit and flown to the aid of the Genoese; but the Italians are dilatory and cowardly by nature; they talk, but do not act.—When the news came that the people were fighting at Genoa, the whole population here ought to have turned out and gone immediately to their assistance. Instead of that, when the news arrived there was a great demonstration made in the great squares in front of the house in which I am writing,—a great deal of furious language used, and many very brave plans proposed, but it all ended in smoke, and the people and the soldiers stayed quietly at home and suffered their neighbours to be trampled under foot, without raising an arm to their assistance; and that too, by a power which they knew if it carried the day at Genoa must soon overwhelm them. This movement having been crushed, the Austrians have nothing more to fear at the north, and they are now concentrating their forces on the borders of Tuscany and the Roman States, intending in concert with Naples, to give at once a quietus to the whole of Italy by restoring Pius IX to the Papal chair, and by re-establishing the Grand Duke of Tuscany on his throne.

The Neapolitans have thirty thousand troops at a little place called Fondi, on the borders of the Roman States, and others along the frontier. The Austrians have about the same number at Parma, and are increasing their numbers every day; It is said that the Neapolitans have already crossed the frontier, but the report is not authentic. It is expected the Austrians will cross the Tuscan boundaries every day; as soon as the armies move the work will be quickly done. Italy will be again subjected to a despotism more galling than it has ever experienced before; but the despotism cannot last long;—the people have tasted freedom;—they have learned what their rights are, and no physical force in the long conflict can oppose successfully the moral power which they wield. This works steadily, though secretly, and like a deep river flows constantly on, ever acquiring greater and greater force, though at times the political storms may seem to drive its waters back.

Italy at present is not ripe for republicanism. The religious servitude in which she has been enslaved so long, and from which she is not as yet free, is entirely incompatible with political freedom. In one of my previous letters I have spoken on this subject, and have shown you with what despotic power the Catholic priesthood rule the whole of Italy; this power, however, has received its death-blow. The Pope, whose word a year ago was considered infallible throughout the whole of Italy, is not now by a large portion of the people, respected even in his spiritual capacity. His excommunications and anathemas, which formerly excited so much terror, are laughed at and despised even at Rome. The Romans, in spite of all Popish terrors, have cast the bells of the very Basilicas, into cannon, and robbed the most sacred shrines of their silver ornaments and turned them into coin. The horses which formerly drew the Pope's carriage, now perform a more useful service attached to the cannon in the Roman army, and the holiest places in the palace of the Vatican, are now exposed to the rude gaze of the curious. As the respect for the head of the church has fallen, so has fallen the respect for the church itself.

Although I would not say that many of the people had renounced Catholicism, yet it is evident that a large number of them entirely neglect the rites of the church. A change is now proceeding in Italy, which always takes place when a nation frees itself from a long established dogmatism. A people never at once change to a higher and purer faith;—there is always an intermediate stage in which the mind of the nation relapses into a state of unbelief. This is the case, as I think, now in Italy—the people have become disgusted with the church, and are fast releasing themselves from its shackles. You do not see as yet the appearance of a better and purer creed; but there is hope that this will come bye and bye. I am told at present there are very few men in Leghorn who go to confession, although the women still remain constant. A gentleman who had been travelling in Italy for the last two years, told me that the difference between the outward reverence which was paid to the images of the saints when he first came to the country and now, was most striking. You scarcely ever entered a church there without seeing multitudes of men kneeling before the different altars—now you seldom find in the same places any but women, who, true to their character, remain constant even to the last. As the Italians shake off the yoke of Catholicism, they will become better prepared for republican institutions; but until they are in a great measure freed from it, republicanism in a true sense of the word, is impossible. That they are advancing towards such a result, I have no doubt, but I think it will take many years yet, under the government to which they will soon be subjected, fully to attain it. They have true and good men among them, who fully appreciate the situation of the country and the difficulties under which it labours. They know where the remedies must be applied, and their influence is such that it will be continually felt under whatever despotism the country may be subjected to, and will, I am sure, ultimately work out glorious results.

Yours, P.

Progress of the Church in Iowa.

The following is good news, and demonstrates the priceless value of the Home Missionary Society.

MAY 8th, 1849.

TO THE EDITORS OF THE PURITAN RECORDER:

Gentlemen,—In the beginning of the year 1843 there were, in that part of Iowa lying north of Iowa River, but 3 ministers of the Congregational denomination. The Northern Iowa Association at its last meeting, recently held, embraced 17 ministers, and 73 licentiates. Previous to the above year, there were in the same territory, but 3 Congregational Churches. At the last meeting there were 22 belonging to the Association. Three of these ministers and three of the churches are in Illinois.

At the commencement of the year 1844, there was not one Congregational meeting-house north of said River. Now there are 5 costing from 400 to 3000 dollars each. Three other societies are erecting houses of worship.

The Association at its recent meeting was divided into two parts, making the Maquoketa River the dividing line. The number of churches each side of this river is about the same.

There are many points within the limits of these two Associations where the labors of a faithful minister are imperatively demanded. Other churches might be gathered, had we shepherds to send out to hunt the sheep in the wilderness.

There is also a large tract of country opening on the north of us. Until recently it was occupied by Indians as neutral ground. It is now thrown open to settlers and it is rapidly filling up. It is reported to be a desirable region to settle in. There is a good proportion of timber prairie—plenty of pure water—and the soil is of excellent quality.

Still to the north of this, a new territory has recently become the possession of the United States by purchase from the Indians. The latter were removed during the last summer, and settlers are now rushing in by waggon, and boat loads, to possess the land. Rumor says that Minnesota possesses every desirable quality for a prosperous settlement. As regards wood, water, soil, health, and access to other parts of the world, it is not excelled by any other portion of the Mississippi valley. It is rich also in mineral resources, and has an abundance of water power.

It is to be hoped that the eyes of our young brethren who are about graduating at the theological schools of New England will be directed to this new field. They must not suppose that everybody is going to California. There is a population flowing into this new territory from New England, New York, Pennsylvania, and other Eastern states.

We hope there will be a company of ministers formed to go to Minnesota similar to the one which about 5 years since came to Iowa.

The results of the latter movement on the religious condition of this state, are such as to counterbalance a hundred fold, whatever of privation, and hardship was involved in the undertaking. By the aid of the American Home Missionary Society, and the blessing of God, many churches have been gathered in waste places, some of which have been doubled, and tripled in number, by revivals. Bible classes and Sabbath schools have been organized and sustained, and the salutary influences of religion have been extended over a wide region of comparative destitution.

To those emigrating from the Eastern states, and especially to those ministers who are, or may be useful at the east, and want a western field, we would recommend the northern portion of this state and the new territory lying north of it. Go up in the name of Christ, and possess the land!

E. B. T.

FOR THE PURITAN RECORDER.

Harmony Conference of Churches.

The Harmony Conference of churches held their semi-annual meeting at Upton, on Tuseday and Wednesday, the 24th and 25th ult. The afternoon of Tuesday was occupied mainly with reports and addresses in behalf of the Home Missionary and Tract Societies. Rev. Messrs. Clarke and Holmes were present to urge the claims of these benevolent institutions. The representative of the Mass. Sabbath School Society, Rev. Mr. Baker also made some very interesting statements and appeals on Wednesday morning.

Much of the time of this meeting was occupied with devotional exercises. The design is to make our meetings of conference in the highest degree promotive of the spiritual benefit of those who attend them. In the reports of the state of religion from the several churches, there was, on the whole, much to lead Christians to thank God and take courage. While no church was reported as enjoying a season of special revival, several testified that God had been showing them some precious tokens for good.

But my object in sending you these few lines, is to tell you of the circumstances in which our meeting assembled, and which gave to all its exercises an air of peculir seriousness. The ministers and churches embraced in the Conference had a strong desire to meet once more at Upton, while the venerable and beloved pastor of more than half a century, (Rev. Benj. Wood) was still living and teaching the people knowledge. They desired also to meet, as he desired to have them, in the new and beautiful house of worship recently erected by his church and people, and which was dedicated to the triune God at the opening of the present year. The meeting had been anticipated by all, perhaps, with feelings of more than ordinary interest.

But judge of the surprise and grief that filled our hearts, when, as one after another reached the place of assembling, the sad announcement fell upon our ears, "Rev. Mr. Wood is gone! He died at 5 o'clock this morning." On the morning of that day when he had anticipated so much pleasure in meeting and welcoming the Conference of churches to which he belonged on earth, he had, as we trust, been called to join "the general assembly and church of the first born in heaven." Our hearts were sad, and each felt prompted to exclaim, "My Father, my Father." We seemed to see "the chariot of fire and the horses of fire, or rather the angel bands which were bearing him above. The portals of heaven seemed hardly closed after receiving him. And that new and beautiful house became a house of mourning,—of mourning, not for him, but for ourselves and for that bereaved church and people. All felt that he had entered into rest—that he was enjoying higher and holier, and more blessed communion with God than he could have enjoyed there. And the company of Christian disciples assembled there, realized, I think, more fully than usual that they belong to a family, a part of which is in heaven and a part on earth. It was good to be there.

On Friday of the same week, a vast concourse of people from Upton and the neighbouring towns, assembled to carry and follow the good man to his burial, and make "lamentation over him." A very appropriate discourse was preached on the occasion by Rev. H. A. Tracy of Sutton, from Acts 8: 2, setting forth the grounds of "*great lamentation*" for the death of good men, and especially of good ministers. A long procession followed the remains to the grave where the aged pastor was laid, to slumber with his people, till the voice of the archangel and the trump of God shall wake him and them to judgment.

When the dust had been committed to its kindred dust, the choir of singers, to whose strains the venerable pastor, while living, had been wont to listen with great delight, gathered around his grave and sung their *last, sad farewell.* May they all be ready to join their departed pastor in that song which the redeemed shall sing forever in heaven. As the sweet sounds of that "*farewell*" floated away on the breeze, the vast assembly dispersed, many of them, we trust, feeling that it is better to go to the house of mourning than to the house of feasting.

H.

Editors' Table.

THE CATECHISM TESTED BY THE BIBLE: A Question Book on the topics in the Assembly's Shorter Catechism; for Sabbath schools, Bible classes and churches. Part I. Doctrinal; Part II. Practical; By A. R. Baker. Boston: Sold by C. C. Dean.

We have here a most valuable addition to the apparatus for explaining and illustrating the Assembly's Catechism, to be used either in the Sabbath school or in the family. The plan and execution, so far as we have examined them, appear to us to be very felicitous. Every effort made to recommend this invaluable compend of Scripture truth, prepared in harmony with its views, we hail with pleasure. We think Mr. Baker has conferred great benefit upon thousands of parents and millions of youth in the preparation of these two little volumes. Unborn generations, we think, are yet to be benefitted by his labour in this matter. We believe the work is destined to come into very general use, as it seems to us to be so well adapted to meet a long existing demand. The two parts are bound separately or together; and in cheap binding both are put at $25 per hundred. We quote from the Introduction the following paragraphs:—

> The Shorter Catechism, which was soon reprinted in America, in the New England Primer, consists of two parts. Of these, the first, from the beginning to the thirty-eighth question and answer, treats of what we are to believe concerning God, and is doctrinal; the second part, from the thirty-ninth question to the end, treats of our duties, and is practical.
>
> In the preparation of this volume, we have used the Assembly's Shorter Catechism, only as an outline of topics for the study of the Bible. For this purpose, we think that it possesses peculiar advantages. It is the creed of many American churches, clerical associations and theological seminaries. The use of it is rapidly extending. Within a few years the Massachusetts Sabbath School Society and other voluntary associations have published and circulated more than a million copies, in addition to the number which private booksellers have published and sold. It is a text-book in many Christian families, and in most of the Sabbath schools connected with Congregational and Presbyterian churches.
>
> Around it are entwined many cherished associations of our childhood and youth. These we would multiply and transmit for the preservation of a pure faith and for the honour of Christ. To what uninspired book are we so much indebted? How many it has preserved from error and led to truth, and to the God of truth.

THE CHRISTIAN OBSERVATORY FOR JUNE.

This number, as every reader will see, is one of special ability. It dissects Dr. Bushnell into infinitesimals. It was concurred in by all the editors of The Observatory. It is a significant and gratifying fact that the pastors of seven leading Orthodox churches in Boston and Vicinity have put the broad *imprimatur* of their condemnation upon the crudities and heresies of this "troubler of Israel." Dr. Adams of Essex street, Dr. Albro of the Orthodox church in old Cambridge, Dr. E. Beecher of Salem street, Mr. Kirk of Mount Vernon church, Mr. McClure of Malden, Mr. Stearns of Cambridgeport, and Mr. Thompson of Roxbury, the Editors of this Periodical, all in this article speak with no uncertain sound. It is not necessary for us to recommend it to our readers, for in the language of the old proverb "Good wine needs no bush." We opine it will be extensively read and that the large number of extra copies announced in the advertisement in another column will be in demand.

THE GENIUS OF ITALY; being Sketches of Italian Life, Literature and Religion, by Rev. Robert Turnbull. For sale by Tappan, Whittemore & Mason.

Mr. Turnbull is already known to the public as a racy writer, and his works need no new commendation. His work on Italy will be read with particular interest at the present crisis.

THE MOUNTAINS OF THE BIBLE; their Scenes and their Lessons. By Rev. John McFarlane, L. L. D., Glasgow. For sale by Gould, Kendall & Lincoln.

The object of the writer is to collect, under one general designation, some of the more familiar, and withal most important truths of the Gospel, and to present them in a plain, affectionate and practical form, so that while he ministers to the understanding, the heart also may be appealed to for its consent to sound doctrine.

CHRIST RECEIVING SINNERS. By Rev. John Cumming, D. D. For sale by Gould, Kendall & Lincoln.

The aim of the author in this work is to put the mode of a sinner's acceptance with God in the plainest possible point of view, so that he may arise and go to his Father.

AN HISTORICAL GEOGRAPHY OF THE BIBLE. By Rev. Lyman Coleman. For sale by Gould, Kendall & Lincoln.

Mr. Coleman has for some years been favourably known as an intelligent writer. Every Biblical student will receive this work as a valuable assistant in acquiring a knowledge of the sacred volume.

ELEMENTS OF CHEMISTRY AND ELECTRICITY, edited by D. M. Reese, M. D., L. L. D. For sale by Gould, Kendall & Lincoln.

This work is an elementary treatise upon these two branches of natural philosophy, intended for the use of schools and academies. From the partial examination that we have given it, we should judge that it is well fitted to accomplish this design.

BIBLIOTHECA SACRA.

We have received this able Quarterly, edited by Profs. Edwards and Park, of Andover Seminary. We have not had time to examine it, but looking over the contents and the names of the authors of the articles, we should judge it a rich number, fully sustaining its past reputation.

ELEMENTS OF GEOLOGY. By David Page, edited by D. M. Reese, M. D. L. L. D. For sale by Crocker & Brewster.

This is one of the series of Chambers' Educational Course, and may therefore be presumed to possess merit.

GOSPEL STUDIES. By Alexander Vinet, D. D., with an Introduction. By Robert Baird, D. D. For sale by Crocker & Brewster.

Dr. Baird says, "It is at once simple and profound. The mode of treating every topic is as different as it is possible to conceive, from that which an Anglo-American author would pursue. It is emphatically *French.* Every thought is presented under a garb novel and striking. There is here nothing trite, nothing hackneyed, nothing formal. No one can read a page of this book without being made to *think.*"

REMAINS OF WILLIAM S. GRAHAM, with a Memoir. Edited by George Allen. Sold by Ticknor & Co.

This Memoir will be read with interest by the particular friends of the deceased.

THE SOUTHERN PRESBYTERIAN. No. 4, Vol. II.

The contents are:—Paul's Preaching at Athens; On the Scene in Revelation; Parochial Schools; A Plea for Amusements; The Christian Doctrine of Human Rights and Slavery; Paul's Rebuke on Ananias. This Review has now closed its second volume, and has been ably conducted.

THE NEW ENGLANDER, May, 1849.

Contents:—Temporal Power of the Pope; Tennyson's Princess; The Middle Kingdom, George Hooker Colton; Manufacturing Corporations and Manufacturing Villages; Mr. Noel and the Church of England; The American Board and Slavery; Macaulay and the Anglo-Catholics; Sanitary Surveys. Most of these topics are interesting and important, and we have no doubt are ably discussed. We have not found time to read any of them, but hope to do so hereafter.

EDINBURG REVIEW. April, 1849. Received from from Thomas Wiley, Jr.

The reputation of this veteran periodical is still sustained.

A LETTER OF THE CELEBRATED JOHN FOSTER TO A YOUNG MINISTER, on the Duration of Future Punishment, and an Earnest Appeal to the American Tract Society, in regard to the character of its publications. Phillips, Sampson & Company.

TYTLER'S UNIVERSAL HISTORY, Nos. 3, 4, and 5, have been received from the publisher, T. Wiley, Jr. 20 State Street.

We have received from Lea and Blanchard of Philadelphia, Leonard Schmitz's Grammar of the Latin Language.

THE EARTH AND MAN: Lectures on Com Physical Geography, in its relation to the of Mankind. By Arnold Guyot, Profe Physical Geography and History at Ne Switzerland. Translated from the Frenc C. Felton, Professor in Harvard University ton: Gould, Kendall & Lincoln, 12mo. pp.

The course of lectures contained in the before us, was originally delivered in Boston the months of January and February of the year, and in the French language. Trans them, however, were prepared from the manuscript, by Prof. Felton, and furnished Editors of the Evening Traveller for publ These have been collected in a handsome and illustrated by a number of excellent engr and are now presented to the public in a per form. The subject, although a new one minds, is full of interest. The lectures Guyot are admirably adapted to the beginne department of physical science, as well as to scholar.

A HISTORY OF AMERICAN BAPTIST MISSIONAR ASIA, AFRICA, EUROPE, AND NORTH AMERIC William Gammell, Professor in Brown Univ For sale by Gould, Kendall and Lincoln.

We may truly say of the work of missiona hold how great a matter a little fire kindleth son and Rice were the first movers in the missions in the Baptist denomination. The before us describes the origin and progress work, up to the present time. Professor G has rendered an important service to his o nomination, and to the church of Christ by chro the facts connected with the history of the missions.

FRANKLIN'S BIBLE CARTOONS, for the school a family, designed by John Franklin. 1. Jos Sold by his Brethren; 2. The Cup found i jamin's Sack; 3. Joseph makes himself kno his Brethren. 4. Jacob Blessing the Two Joseph.

These four illustrations have been prepared a view of presenting Scripture Scenes in a as well as pleasing manner. Should they meet encouragement, they are to be continued in form as will enable them to find an entranc every cottage in the land.

THE LIFE OF ABRAHAM—THE LIFE OF M LIVES OF ADAM AND NOAH—LIFE OF JOSHUA, now in preparation, each in four engravings. 12 1-2 cents.' New York: C. S. Francis & 252 Broadway. Boston: J. H. Francis, 128 W ington St.

LINEAR PERSPECTIVE, for the use of School Students in Drawing. By Joseph Ropes—3 Portland.

We are pleased with the appearance of this volume, which treats of a science that has been much neglected. The author confines himself few elemental principles, and gives two ru which every problem may be wrought. For by M. J. Whipple 35 Cornhill.

THE INCARNATION, OR PICTURES OF THE VIRGIN HER SON: By Charles Beecher; With an intro tory Essay, by Mrs. Harriet Beecher Stowe.

This little volume is the production of a g mind that was early called from earth to heaven, will be read with particular interest by person brilliant imagination and lively fancy. Most p who begin to read will not be satisfied, until have finished the book.

Redding & Co. have published a neat and conve ent Pocket Map of Boston, including also part East and South Boston, Charlestown and C bridge.

A POPULAR CYCLOPEDIA OF MODERN DOMES MEDICINES, comprising every recent improve in medical science, with a plain account of medicines in common use. By Keith Imray, M. First American Edition, to which are prefixed the Editor, popular treatises on Anatomy, Phy ogy, Surgery, Dietetics and management of sick, compiled from the works of distinguis physicians and surgeons. New York: Gates, St man & Co.

Our impression is that this will be a very use work for those who wish to place in their famil the means of general information on the subje above-named. And yet, however, important such mation is as a means of avoiding disease, it sho be used with caution in the matter of curing it. this respect a little learning is a dangerous th and it is best to avoid a free use of medicine.

THE FIRST ANNUAL REPORT of the Trustees Beloit College.

HOLIDAYS ABROAD; or Europe from the West. Mrs. Kirkland. Boston: Crocker & Brewster.

This is a book of travels issued in an attracti form. As to its merits we are not as yet able to an opinion.

WEBB'S FIRST AND SECOND READER. Bost Crocker & Brewster.

Among the multiplicity of reading books schools, it must require the practical judgment of teacher to make a judicious selection.

MEMOIR OF MRS. A. BAILEY. This volume, pr pared by Rev. D. O. Morton, and published by t Massachusetts Sunday School Society in their be style, is one of the most attractive, familiar, and e ifying memoirs we have ever met with. While i simplicity of style and variety of incident adapt it the capacity and tastes of children and youth, its e hibition of Christian experience in all its variety phases, through a period of seventy years, chequere by ever alternating scenes of prosperity and advers ty, renders it an invaluable addition to the library the believer of every age and condition in life. N mind is to be envied that cannot find here "a feast o reason and flow of soul," like that enjoyed by th spirits of heaven. No religious experience is to b coveted, which finds not its counterpart on these pre cious pages. Contemplative piety, and practical wis dom in the prosecution of life's great business, ar here illustrated in most happy combination, and pre serve their results in an aspect so heavenly and de lightful, as to constrain the acknowledgement, tha "wisdom's ways are ways of pleasantness, and al her paths are peace."

Our object is not to review, but simply to com mend to all, both young and old, penitent and impen itent the perusal of a volume, which is rich in instruc tion, touching in its details, fervid in its spirit, an alluring in its tendencies toward the kingdom o God.

S.

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General Intelligence.

EMANCIPATION CONVENTION IN KENTUCKY.

A large and very important Convention on the subject of emancipation, has, as our readers have been before informed, been lately held in Kentucky. We find in the New York Observer of last week, a long letter from a correspondent in that State, giving a very interesting report of its proceedings and of its probable results. We select from it the following particulars.

The meeting consisted of about one hundred and sixty members, from twenty-six of the wealthiest and largest slaveholding counties, chiefly in the very heart of Kentucky, though some of the delegates were from distant counties. It was composed of men of every class and profession, of every religious persuasion and shade of political opinion. The several principal Christian denominations were represented by the ablest and most eloquent of their ministers: the bench, by one of its brightest ornaments: the bar by, some of its worthiest members: and the farmers of Kentucky, by many of the most intelligent, wealthy and noble-minded of that class of the community. In the discussion and consideration of the whole subject, ability and eloquence were displayed worthy of so important a crisis, and of the very highest order.—The principal speakers were the Rev. Dr. R. J. Breckinridge, Rev. President Young, Rev. Dr. William L. Breckinridge of the Presbyterian church, Chancellor Nicholas, Cassius M. Clay, Hon. William P. Thomasson, Hon. Benjamin Munroe, Rev. Evan Stephenson of the Methodist church, W. M. O. Smith Esq., and Samuel Shy Esq.

It is a remarkable coincidence, says the writer, that the sons of the two men who, in the formation of the present constitution of Kentucky, were the principal agents in imposing slavery upon the State (it pre-

Editors' Table.

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Dr. Baird says, "It is at once simple and profound. The mode of treating every topic is as different as it is possible to conceive, from that which an Anglo-American author would pursue. It is emphatically *French*. Every thought is presented under a garb novel and striking. There is here nothing trite, nothing hackneyed, nothing formal. No one can read a page of this book without being made to *think*."

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The Earth and Man: Lectures on Comparative Physical Geography, in its relation to the history of Mankind. By Arnold Guyot, Professor of Physical Geography and History at Neuchatel, Switzerland. Translated from the French by C. C. Felton, Professor in Harvard University. Boston: Gould, Kendall & Lincoln, 12mo. pp. 310.

The course of lectures contained in the volume before us, was originally delivered in Boston during the months of January and February of the present year, and in the French language. Translations of them, however, were prepared from the author's manuscript, by Prof. Felton, and furnished to the Editors of the Evening Traveller for publication. These have been collected in a handsome volume, and illustrated by a number of excellent engravings, and are now presented to the public in a permanent form. The subject, although a new one to most minds, is full of interest. The lectures of Prof. Guyot are admirably adapted to the beginner in this department of physical science, as well as to the riper scholar.

A History of American Baptist Missionaries in Asia, Africa, Europe, and North America: By William Gammell, Professor in Brown University. For sale by Gould, Kendall and Lincoln.

We may truly say of the work of missions, "Behold how great a matter a little fire kindleth!" Judson and Rice were the first movers in the work of missions in the Baptist denomination. The volume before us describes the origin and progress of this work, up to the present time. Professor Gammell has rendered an important service to his own denomination, and to the church of Christ by chronicling the facts connected with the history of the Baptist missions.

Franklin's Bible Cartoons, for the school and the family, designed by John Franklin. 1. Joseph is Sold by his Brethren; 2. The Cup found in Benjamin's Sack; 3. Joseph makes himself known to his Brethren. 4. Jacob Blessing the Two Sons of Joseph.

These four illustrations have been prepared with a view of presenting Scripture Scenes in a correct as well as pleasing manner. Should they meet with encouragement, they are to be continued in such a form as will enable them to find an entrance into every cottage in the land.

The Life of Abraham—The Life of Moses—Lives of Adam and Noah—Life of Joshua, are now in preparation, each in four engravings. Price 12 1-2 cents. New York: C. S. Francis & Co., 252 Broadway. Boston: J. H. Francis, 128 Washington St.

Linear Perspective, for the use of Schools and Students in Drawing. By Joseph Ropes—32 pp. Portland.

We are pleased with the appearance of this little volume, which treats of a science that has been two much neglected. The author confines himself to the few elemental principles, and gives two rules by which every problem may be wrought. For sale by M. J. Whipple 35 Cornhill.

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A Popular Cyclopedia of Modern Domestic Medicines, comprising every recent improvement in medical science, with a plain account of the medicines in common use. By Keith Imray, M. D. First American Edition, to which are prefixed by the Editor, popular treatises on Anatomy, Physiology, Surgery, Dietetics and management of the sick, compiled from the works of distinguished physicians and surgeons. New York: Gates, Stedman & Co.

Our impression is that this will be a very useful work for those who wish to place in their families the means of general information on the subjects above-named. And yet, however, important such information is as a means of avoiding disease, it should be used with caution in the matter of curing it. In this respect a little learning is a dangerous thing, and it is best to avoid a free use of medicine.

The First Annual Report of the Trustees of Beloit College.

Holidays Abroad; or Europe from the West. By Mrs. Kirkland. Boston: Crocker & Brewster.

This is a book of travels issued in an attractive form. As to its merits we are not as yet able to give an opinion.

Webb's First and Second Reader. Boston: Crocker & Brewster.

Among the multiplicity of reading books for schools, it must require the practical judgment of a teacher to make a judicious selection.

Memoir of Mrs. A. Bailey. This volume, prepared by Rev. D. O. Morton, and published by the Massachusetts Sunday School Society in their best style, is one of the most attractive, familiar, and edifying memoirs we have ever met with. While its simplicity of style and variety of incident adapt it to the capacity and tastes of children and youth, its exhibition of Christian experience in all its variety of phases, through a period of seventy years, chequered by ever alternating scenes of prosperity and adversity, renders it an invaluable addition to the library of the believer of every age and condition in life. No mind is to be envied that cannot find here "a feast of reason and flow of soul," like that enjoyed by the spirits of heaven. No religious experience is to be coveted, which finds not its counterpart on these precious pages. Contemplative piety, and practical wisdom in the prosecution of life's great business, are here illustrated in most happy combination, and preserve their results in an aspect so heavenly and delightful, as to constrain the acknowledgement, that "wisdom's ways are ways of pleasantness, and all her paths are peace."

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General Intelligence.

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It is a remarkable coincidence, says the writer, that the sons of the two men who, in the formation of the present constitution of Kentucky, were the principal agents in imposing slavery upon the State (it prevailed only by a small majority in the Convention,) are now among the most conspicuous men in Kentucky in the effort to abolish it. John Breckinridge, Attorney-General to Mr. Jefferson's administration, and George Nicholas, a distinguished member of the bar, the two leading statesmen then in Kentucky, and the compeers of the ablest men of their day in the Union, were the founders of slavery in Kentucky.—Chancellor Nicholas is the son of the latter, and the Rev. R. J. Breckinridge and the Rev. W. L. Breckinridge, the sons of the former. The elder of these brothers, Dr. R. J. Breckinridge, was, for some years, an eminent lawyer and politician, and has not his superior as a debater and leader in a deliberative body, in the United States, whether it be ecclesiastical or political. Possessed of logical powers the most acute and forcible—of an eloquence the most perspicuous and commanding—of firmness and courage utterly indomitable, he has displayed, on this occasion, a quality for which he is not so noted—a cautious, discreet and wise moderation. He has been just the instrument, formed in the hands of Providence, for the crisis. He has given an impulse and direction to the ball of emancipation, which is now certain to roll on till slavery is extinct in Kentucky,—nay more, in Maryland, in Virginia, in Tennessee, in Missouri, in short, in every slave State.

I do not overrate or overstate the importance of this Convention, in its present effects and in its ulterior and distant consequences. The men were worthy of the occasion. They felt the momentousness of their mission, and a serious and earnest feeling pervaded every heart and sat upon every countenance. Slavery is a doomed institution in Kentucky, as was recently acknowledged, in a public speech, by one of the most distinguished opponents of emancipation in the State. Its fate in Kentucky dooms it in the whole South. Colonization is an essential feature in our plan, which embraces ultimately the African continent and the whole African race. I would not be understood to say that these consequences, or any of them, will follow speedily. The time may be longer or it may be shorter; but the doom of negro slavery is fixed.

In the course of the discussion, Dr. R. J. Breckinridge was asked if he would be willing to sacrifice his political feelings to carry emancipation. To which he eloquently replied:

> "What am I expected to sacrifice to my political feelings and party? The personal freedom of two hundred thousand of my fellow beings, and their countless posterity forever; their right to the free use of their own bodies and of their own souls; their right to the use of the proceeds of their labour and the sweat of their brows; and the right of teaching and of being taught God's Holy Word. What kind of a state of society would that be, Mr. President, in which *stealing* was authorized by law, in which the *marriage* relation was abolished by law, in which no man had any wife in particular, and no woman had any husband in particular, where universal concubinage prevailed, and no child knew his own father, and no father knew his own child. *It would be a hell upon earth.* That, Sir, is negro slavery."

It was emphatically a convention of Christian slaveholders, deeply smitten with a sense of the evil in which they were involved, and determined to extricate themselves from it by Christian means and those only. It was a convention of the largest slaveholders in the State, on an average, addressing their fellow slaveholders and citizens of all classes. I do not believe there is one slaveholder out of twenty, in Kentucky, who is a perpetualist. Kentucky does not, and never has, and never will, believe slavery to be a blessing. With few exceptions, it is universally considered an evil—a curse; and in my judgment, it would be easier to obtain a majority of the slaveholders for emancipation, than of the non-slaveholders. I am confirmed in this opinion by the attendance of so many large slave owners on this Convention.

The moral character of the Convention may be judged of by a fact stated in my hearing, by one of its members in the stage.' "I was really ashamed of myself, said he; I was the only man in that Convention that went to the bar and asked for a dram. I inquired of the bar-keepers at the two principal hotels, and they told me that "only fifty cents had been *taken* in between them."

The whole subject of Emancipation is to be distinctly brought before the state Convention to revise her constitution, next August. Perhaps the state may not be ripe for action so soon as the meeting of the Convention; but a discussion will be had on this subject that will never cease until all her citizens shall actually become free and equal.

Law and order in New York.—The test which the late riot had, and the manner in which it has been met by the authorities sustained by public sentiment, show that public sentiment there, has for the last fifteen or twenty years made an encouraging advance in the right direction. Formerly rioters found more of deference to their views on the part of the government. Witness the abolition riot some years ago, and the riot at the Park theatre still longer ago. In the controversy which Bishop Hughes held with David Hale he boasted that the city owed it to his forbearance, that it was not deluged in blood. Though foreigners and Romanists have vastly accumulated in the city since that time, we doubt if the bishop now considers his arm as strong against the constituted authorities, as it was then.

Loss of the Empire.—The Empire, a steamboat plying between New York and Albany was, last week, run into by a sloop near Newburg, and wrecked. She had on board 250 and more passengers; from ten to fifty of whom—how many is not precisely known—were drowned. The jury of inquest have pronounced the pilot of the Empire as "indiscreet, injudicious, and highly censurable."

It is truly a most melancholy occurrence. We would give some of the almost heart-rending details, had we room.

California Constitution.—Congress having neglected to provide a territorial government for this newly acquired country, they have met their own necessities. They have made no provision for the accommodation of the peculiar institutions of the South. They have anticipated the action of Congress, and have made their territory free. At this every northern man, that has not southern principles will rejoice.

We understand that important despatches have been received at the War Department, from California, setting forth that the people had organized a government for themselves, and had adopted the Wilmot Proviso as a fundamental article.

The Model of Ancient Jerusalem, we learn will be exhibited with appropriate Lectures at Amory Hall during Anniversary week. Clergymen, Teachers of Public Schools and S. S. Superintendents are invited to visit it, May 26 at 3 o'clock P. M.

A model of modern Jerusalem is also in the city, and will be on exhibition next week at No. 90 Harrison Avenue, next door to the Baptist church.

White's Bonnet Rooms,—For Anniversary Week.—Our friends from the country will doubtless be inclined to participate in the interesting exercises of next week, and as many of our readers may have deferred supplying themselves in the millinery department of their wardrobe, we take pleasure in recommending White's Bonnet Saloons, No.'s 39 and 45 Hanover street, to their notice; as a long acquaintance with it has convinced us that no efforts have been spared to make it the most perfect establishment of the kind in our city.

In addition to the usual assortment to be found at such an establishment the proprietors have fitted up a portion of the saloons for the exclusive use of mourning articles connected with their line of business, and their general assortment of fashionable silk and straw bonnets is now the best of the season.

Webster Websterian.

We published, not long since, (says the New York Independent,) a statement which we found in the Boston Transcript, to the effect that Mr. *Daniel* Webster had said in Washington city that he would not buy Macaulay's history at all, if he must take it with Mr. *Noah* Webster's spelling. Whereupon we said the children might follow Daniel in politics, but they will still learn their spelling from Noah. We now learn from the publishers of *the* Great American Dictionary that it is quite impossible any such remarks could have fallen from the lips of *the* Great American Orator; for the following, among many other quite weighty reasons.

1. Mr. *Daniel* Webster has had a volume of his *State Papers* published by the Harpers, which was printed according to *Noah* Webster's orthography—doubtless with his sanction.

2. He had recommended the Dictionary in very high terms during the life of the author, by uniting with a large number of members of Congress in signing a recommendation, dated February, 1831, beginning as follows:

> "The subscribers highly appreciate Dr. Webster's purpose and attempt to improve the English language by rendering its *orthography* more simple, regular and uniform, and by removing difficulties arising from its anomalies. It is very desirable that one standard dictionary should be used by the numerous millions" &c.

3. A few months after the publication of Merriam's edition, Mr. Webster signed a recommendation of it, (along with scores of other eminent men,) in which it is said:

> "The *vocabulary* has been judiciously enlarged by the addition of all the words in actual use that are properly English. A sufficient number of provincial and obsolete terms has been added, while yet it is not encumbered nor deformed by those which ought not to be admitted into a dictionary that professes to be a standard of good language.
>
> "In *orthography*, the changes proposed by Dr. Webster, which have not been sanctioned by general adoption, and which seem to be too violent departures from the general spelling, have been judiciously omitted, while real and important improvements have been wisely retained.
>
> "In *pronunciation*, the scheme of notation is simple, and in cases which demand it, the words are re-spelled. The aim has been to give the actual pronunciation, as practised by the truly educated among the English and American people, ascertained by actual observation, inquiries and correspondence. The artificial and affected pronunciation is avoided. The whole subject has been elaborated by Prof. Goodrich, whose professional duty it has been to train public speakers for thirty years," &c.

4. We have now lying before us, in Mr. Webster's own handwriting, the letter to Messrs. G. & C. Merriam, which he wrote on the occasion of sending his signature to the above sheet, which is *in the words and figures following, to wit:*

> "Washington, March 21, 1848.
>
> Messrs. G. & C. Merriam.
>
> "Gentlemen:—I have the honour to acknowledge the receipt of your letter of the 15th of this month, and pray you to accept my thanks for the copy of the dictionary of which you so kindly ask my acceptance.
>
> "Dr. Webster's Dictionary is a work of extraordinary merit and value. On the great head of *etymology* I know nothing to supply its place.
>
> "I put my name to your proposals with very great pleasure.
>
> "I am, with regards, your obedient servant,
>
> (Signed) Daniel Webster."

We therefore conclude it to be much more probable that the Washington story was made out of whole cloth than that Mr. Webster has retracted opinions so deliberately formed and so often expressed, and has condemned a practice to which his own published writings have given his highest sanction.

New York Presbyterian. This is the name of a new paper issued in New York, of which we have now before us the second and third numbers. It has been commenced under the direction of the New School Synod of New York and New Jersey—as an organ, we suppose, of New School Presbyterians, and because no one of the existing papers in that city is exclusively an organ of that body or of the Presbyterian interest. This is the second paper that has, within the last three months, come out for more exclusive attention to the interests of that denomination.

Death of Gen. Worth. Gen. Worth died of the cholera, at San Antonio de Bexar, Texas, on the 7th instant.

Weekly Summary.

Boston Athenæum. The library, paintings and statuary of this institution are now in process of removal from the old Athenæum building in Pearl street to the new one in Beacon street. The principal library room is said to be very fine, but for the present it is closed against all visitors. The situation of the building is an excellent one—it is in the centre of the city, and is yet quiet and free from dust; the library windows look out upon the tops of the trees in the Park street churchyard.

Commerce of Boston. Imports and duties at the Boston custom-house for April, 1849:

Value of dutiable merchandise	$1,584,549,00
" free "	88,226,00
" specie	279,021,00
	$1,951,796,00
Amount of duties paid and deposited	373,026,26
Amounts for corresponding month last year:	
Dutiable	$1,613,647,00
Free	54,378,00
Specie	18,090,00
	$1,686,115,00
Amount of duties paid and deposited	389,528,65

Failure of a Railroad Company. We learn, says the Transcript of Friday, that the Norfolk County Railroad Company have this day assigned all their property for the benefit of their creditors and stockholders. The Assignees are Messrs. George P. Upton, Samuel Hooper, and Henry Wainwright, all of this city.

Mammoth Tree. There is standing upon the estate of Mr. Samuel F. Alden, in Dedham, a chestnut tree about a century old, which measures, twenty inches from the ground, 19 feet and 4 inches in circumference. The tree still bears.

Fatal Accident. We learn from the Montpelier Freeman, that a Mr. Edwards, from Massachusetts, agent for a scythe-snath factory, while on his way to North Troy, in the village of Hydepark, Vt., fell from a tree which he was endeavoring to climb to catch a squirrel. He was precipitated backwards upon the rocks below, a distance of ten or twelve feet, and received an injury that instantly deprived him of all sense and motion. He continued to breathe through the day, and expired the next morning.

Lady Killed. On Tuesday evening of last week, Mrs Sarah D. Stearns, wife of Stiles Stearns, formerly of Holden, was returning from Millbury with her husband, and when near Fox and Rice's factory, on Green street, Worcester, the horse was frightened by another running against him. He ran, and Mrs. S. inconsiderately leaped from the wagon. The horse brought up against the Providence Railroad Station. The husband immediately returned to see what became of his wife, and found her on the spot where she had jumped out, with her neck broken by the fall. They resided on Winter street, and were within fifty or sixty rods of their own home when the accident happened. The deceased was 48 years of age.

Accident on the Cars. The Springfield Republican of Friday morning states that a Mr. Lord, of Boston, had his elbow fractured, or very seriously injured, on Thursday at Pittsfield. He was a passenger in the morning down train, and was sitting with his elbow protruding from the window of the car, when, in passing a freight car as the train was approaching the depot, his elbow came in collision with the door of the freight car which had been carelessly left open.

The Diplomatic Smuggling Case. The New York Tribune says:—"We have received from Hon. H. W. Ellsworth, U. S. Charge d'Affaires in Sweden, a copy of a circular letter, dated Stockholm, April 20, in which he disproves, as it seems to us satisfactorily, the charge of smuggling or attempting to smuggle goods through the Swedish Custom House."

Shop-Breaking in Watertown. On Friday night, the jewelry store of Mr Hiram Whitney, in Watertown, was entered by removing a pannel in the front door. The rogues cleared the show-case of its contents, and decamped after making an unsuccessful attempt to open the iron safe.

An attempt was made also the same night, to force an entrance into the dwelling house of Mr Luke Robinson, in Watertown. A hole, apparently made with a centre bit, had been bored near the lock on the front door. Four strangers had been observed prowling about the village during the day, and two of them followed Mr. E. W. Robinson from his store to the house, he having in his hands a small trunk containing money and other valuables.

Governor Dana of Maine, in his annual Message, takes the ground that the free emigration to California has removed all necessity for the Prohibition of Slavery by Congressional enactment.

Gold Placer in York, Me. "We are informed that bright shining particles believed to be gold have been found on the side of a hill in the vicinity of Agamenticus. The ore has withstood the various tests applied to it, and a quantity has been sent to New York to be assayed. It is said a person who recently bought the land where it was discovered, with a small shanty for $30, has been offered and refused $2000 for his purchase. The rumor has caused no little sensation among the money diggers in this vicinity." [Portsmouth Messenger.

New Orleans. Deaths during the week ending 5th inst. 225—(127 white and 98 colored persons;) 72 under 10 years of age. 120 were by the different shades of the cholera.

Senator Benton. It is said that the whigs of Missouri will lend their aid to returning Col. Benton to the Senate. About one half of the democrats of that State are opposed to his re-election.

Great Fire in St. Louis. By magnetic telegraph we learn that a fire broke out in St. Louis on the morning of May 18th, which laid nearly half the business portion of the city in ruins. Every insurance office, five banking houses, and twenty-seven steamboats, which were lying in the dock together, were destroyed, together with the Telegraph Office, which was subsequently removed to the other side of the river.

Sirius. The star Sirius, which from its brilliancy has attracted great attention from the earliest ages to the present time, and which during some months back has passed in the Southern hemisphere, in the evening, accompanied by the Orion and the Pleiades, is about to leave us for the evening, and on the 30th of June will be in conjunction with the Sun, and about the middle of July may be seen rising a little in advance of him in the morning. [Salem Gazette.

Women in the Army Fighting. The late German papers say that Hungarian ladies are fighting with the same enthusiasm for freedom as their countrymen. Among one hundred and forty Hungarian captives taken by General Simonich, there were sixteen Hungarian ladies, with muskets in their hands, and dressed in military uniform. A Countess of the highest rank had raised a regiment at her own expense, and her sister is the commander of this regiment.

Ecclesiastical Record.

Rev. J. T. Tucker, late of St. Louis, has received and accepted a call to the pastoral charge of the Congregational Church in Holliston, recently the Rev. T. D. P. Stone's, now Chaplain of the State Reform School, at Westboro'. Mr. Tucker has been obliged to leave the West, where for the last twelve years he has labored, on account of the protracted loss of health of himself and family. His installation is to take place June 6th.

Church Organized. A Congregational Church was organized on the 8th at Fisherville, N.H. (a village partly in Concord and partly in Boscawen,) consisting of thirty members.—This is a manufacturing village, situated at the mouth of the Contoocook river, and contains about 1,500 inhabitants.

Marriages.

In this city, 15th inst. by Rev Dr Vinton, Mr William C. Rives, Jr. son of Hon Wm C. Rives, of Virginia, to Miss Grace Winthrop Sears;—16th, Horatio S. Smith, M. D. of Brooklyn, NY. to Susan D. daughter of Edmund Monroe, Esq. of this city.

In Woburn, 15th inst, by Rev J. Edwards, Mr Levi Cook to Miss Harriet Buckman.

In Sturbridge, 9th inst, by Rev D. R. Austin, Mr David Strong, of Stafford, Ct. to Miss Harriett Plimpton, of Sturbridge;—13th, Mr John G. Avery, of Lebanon, Ct. to Miss Mary Eliza Buck, of S.

In Lyme, Ct. 16th inst, by Rev S. A. Loper, Col. Elihu Geer, of Hartford, to Miss Eliza P. daughter of Hon. R. E. Selden, of Lyme.

Deaths.

In this city, 15th inst, William Henry Gore, 14 yrs.

In Roxbury, 20th inst, Abbott Augustus, son of Anthony Hilbert, 7.

In Dedham, 20th inst. Mrs Matilda S., widow of the late Ebenezer Fisher, Esq., 51.

In Newburyport, Mrs Mary Smith, 69.

In West Newbury, Elsie, daughter of the late Capt. Joseph Brown, 76.

In Sturbridge, 2d inst, Maj. Eleazer Porter, formerly of Hartford, 87. Maj. P. was the grandson of President Edwards.

In Sherburne, 19th inst, of lung fever, Mrs Beulah, wife of Andrew Bullard, 62.

In Sudbury, May 12, Mrs Polly, wife of Dea. Levi Dakin, 67. [NewHampshire and Vermont papers please copy.

In Lynn, 15th inst, Mr William H. Rhodes, 24.

In Middleboro', 1st inst. Isabella Porter, daughter of Hon. Philander and Elizabeth Homes Washburn, 10 yrs. 9 mos.

In North Danvers, 9th inst, Mr Richard Elliott, 87.

In Manchester, 16th inst, Mr Ebenezer Tappan, 87.

In Williamstown, 13th inst, Dea. Levi Smedley, 84;—2d, Mrs Sarah Tainter, relict of Robbins Bulkley, 75.

In Bridgeport, Ct. 7th inst, Mrs Sybil, wife of Orrin Tuttle, 50;—4th, Mrs Susan M. wife of John Curtis, 41;—1st, Mr George Nichols, 29;—2d, Miss Eliza A. Wicks, 28.

In Tolland, Ct. 6th inst, Miss Mary Ann, daughter of Amos and Eunice Crandall, 22.

In Ellington, Ct. 11th inst, suddenly, Joseph W. Bissell, 65.

In Enfield, Ct. 7th inst. Mrs Lydia L., widow of Maj. Joseph Parsons, 67.

In Hebron, Ct. 13th inst, John Carley, son of John and Anna Phelps, 24.

In Granby, Ct. 12th inst, Mrs Eunice Griswold, wife of Butler Pinney, 79.

In East Granby, Ct. 10th inst, Dea. Harvey Skinner, 61

In Essex, Ct. 4th, Capt. Timothy Starkey, 84;—8th, Mr Ethan Bushnell, 86.

In New York city, 14th inst. Hannah, wife of Albert Gallatin, and daughter of the late Commodore James Nicholson, 83.

In Philadelphia, 16th inst. of consumption, Mr Dexter O. Dickinson, formerly of Granby, Mass. 40.

Obituaries.

Died, at Amherst College, on Monday April 16th, Eri Brainerd Lewis, of Townsend, aged 20, only son of Mr Eri and Mrs Roxana Lewis.

Death loves a shining mark, a signal blow,—but God has long spared the young men of Townsend. Nearly eight years have rolled by since one of their number was laid in the grave. But now death has begun his work. He has taken one of our most dearly loved ones, and none of us can tell but it may be our turn next. The subject of this notice was blest with pious parents who early instilled into his mind the doctrines and precepts of the gospel. [illegible]

Died in Medway Village, May 1st, Mrs Sally C. wife of Mr. James B. Wilson, and daughter of Hon. Elihu Cutler of Holliston. Her death has brought sadness to the family, to the village, and to a large circle of connexions and friends [illegible]

☞ Other obituary notices, intended for this week's paper, are necessarily deferred.

BRIGHTON MARKET—Thursday, May 17, 1849.
[Reported for the Boston Daily Advertiser.]

At Market 420 Beef Cattle, 20 pairs Working Oxen, 35 Cows and Calves, 550 Sheep and 4100 Swine.

Prices.—*Beef Cattle*—We quote to correspond with last week—extra 7 50; first quality $7 @ 7 25; second quality 6 50 a 6 75; third 5 50 a 6 75.

Working Oxen—Sales at $70, $88, $95, $110 and $115.

Cows and Calves—Sales at $23, $25, $27, $31 and $42.

Sheep—Sheep 2 75, 3 50, $4, and 4 50.

Swine—Prime lots to peddle at 4c for Sows, and 5c for Barrows; entire lots 4 and 4½c; old Barrows 4½c. At retail 4½ to 6c.

Notices.

☞ We would remind our subscribers that a favorable opportunity to make remittances to this office will be presented on Anniversary week by their friends who visit the city on that occasion.

Puritan Recorder Office, May 17, 1849.

Duplicates. In transcribing the names on the Recorder and Puritan books, we find some on both lists. If any individual receives two copies, he is requested to return one, giving his name and *Post Office address.*

Morning Prayer Meeting. The usual morning prayer meeting in connection with the Anniversaries will be held in the Central Church, Winter street, on Tuesday May 29th, at 8 o'clock, A. M. The closing devotional services will be held in the same church on Friday, at 9 A. M.

J. B. Waterbury, } Committee.
M. Hale Smith, }

Boston, May 12, 1849.

The Annual Sermon before the *Foreign Evangelical Society* will be preached in the Mount Vernon Church on Sabbath Evening next, at ½ past 7 o'clock, by Rev Ray Palmer, of Bath, Me.

A public meeting of the *American and Foreign Sabbath Union* will be held at Park street Church, on Sabbath evening the 27th inst., at half past 7 o'clock, and a Discourse will be delivered by the Rev. Dr. Sprague of Albany, on "The importance of the Sabbath in preparation for Heaven."

The Twenty-Fourth Annual Meeting of the *Prison Discipline Society* will be held on Monday, May 28, at 11 o'clock A. M., in the vestry of Park St. Church, for the choice of officers and such other business as may legally come before the meeting. By order of the Board,

Louis Dwight, Secretary of Managers.

The Thirty-third Annual Meeting of the *American Education Society*, for the election of officers and the transaction of business will be held in Hall No. 1 of the Tremont Temple, Boston, on Monday May 28th, at half past 4 o'clock, P. M. As business of importance will come before the meeting, it may probably be continued by adjournment on the next day; of which, in that case, notice will be given at the public Anniversary to be held on Monday evening in Tremont Temple.

S. H. Riddel, Sec.

The American Peace Society will hold its next Anniversary in this city, on Monday 28th inst, at 7½ P. M. in Park street Church. Annual Address by Charles Sumner, Esq. Meeting for business at 4 P. M. in the small upper vestry.

G. C. Beckwith, Cor. Sec.

The Thirty fifth Annual Meeting of the American Tract Society will be held at the rooms of the Society, No. 28 Cornhill, on Monday the 28th day of May, at 4 o'clock, when the Annual Report of the Treasurer will be presented, and the officers for the ensuing year elected.

An adjourned meeting of the Society will be held at the Tremont Temple on Wednesday evening at 7½ o'clock, when extracts from the Annual Report will be read, and addresses made.

Seth Bliss, Cor. Sec.

The Annual Meeting of the *Boston Seamen's Friend Society*, for the choice of officers and other business, will be held in the Lower Vestry of the Central Church, Winter st, on Monday next (the 28th.) at 3½ o'clock, P. M.

The Twenty-first Anniversary of the Society will be on Wednesday, following, (the 30th,) at 11 o'clock, in Tremont Temple.

G. W. Bourne.

The Annual Meeting of the Massachusetts Society for promoting Christian Knowledge will be held at rooms of Messrs. B. Perkins & Co., No. 100 Washington street, on Tuesday, May 29th, at 8½ o'clock, A. M. The members are hereby notified to give their punctual attendance. Geo. Rogers, Clerk.

The American and Foreign Christian Union, (formerly the Foreign Evangelical and American Protestant Societies,) will hold their Anniversary, next Tuesday, 3 o'clock, P. M., at the Tremont Temple. Addresses by Dr Baird and others.

The Annual Sermon before the *Pastoral Association of Massachusetts* will be preached by Rev Edward Beecher, DD. on Tuesday, the 29th inst, in the Central Church, Winter. street The services will begin at 3 o'clock, P. M.

The Association will meet for business in the upper vestry of the Church, immediately after the religious services.

The Pastors are requested to record their names, on their arrival, at C. C. Dean's, 13 Cornhill. In behalf of the Committee of Arrangements. G. W. Blagden.

The Semi-Centennial Anniversary of the *Massachusetts Home Missionary Society*, will take place in Tremont Temple on Tuesday Evening, the 29th inst. at 7½ o'clock, when a brief statement of the Society's operations and results for the past fifty years will be made by the Executive Committee and a Semi-Centennial Sermon preached by Rev R. S. Storrs, DD.; with other exercises appropriate to the occasion.

The Annual Meeting for business will be held the same day, at 10 o'clock, A. M. in Hall No. 1.

J. S. Clark, Sec'y.

Boston, May 21, 1849.

A public meeting in behalf of the *Society for the promotion of Collegiate and Theological Education at the West*, will be held in Tremont Temple, on Wednesday, the 30th inst, at 9 o'clock, A. M. There will be but one address, to be delivered by the Rev. Samuel H. Cox, DD. of Brooklyn, NY.

The American Doctrinal Tract and Book Society will hold their annual meeting on Wednesday, the 30th inst, at half past 12 o'clock, at their depository, No. 100 Washington street, Boston.

S. Harding, Cor. Sec'y.

Boston, May 16, 1849.

The Annual meeting of the *New England Female Moral Reform Society*, for Report and addresses by clergymen and others, will be holden in the Vestry of Park street Church, on Wednesday, 30th inst., at 3 o'clock P. M. Meeting for business at 10 o'clock A. M.

A public meeting of the *Ladies' Society for the promotion of Education at the West*, will be held in Park Street Church, on Thursday May 31, at 11 o'clock, A. M. Addresses are expected from Rev Mr Stone, of Boston; Rev Mr Langworthy, of Chelsea, and other gentlemen.

The Convention of the Congregational Ministers of Massachusetts will meet at the Supreme Court Room, on Wednesday the 30th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Brattle street Meeting-house, on Thursday the 31st inst., at 11 o'clock A. M., by Rev. N. Adams, D.D. of Boston. A collection will be taken up at the close of the services, in aid of the widows and orphans of deceased Congregational ministers.

A. C. Thompson, Scribe.

Temperance Notice. Ministers of the Gospel, who may be in Boston, are requested to meet, for an hour, from 9 to 10 o'clock, on Thursday morning, the 31st inst, at No. 1 Tremont Temple, to consider the present state of the Temperance cause, especially in its connection with "righteousness and judgment to come," the duties of ministers with regard to it, and the best way of permanently promoting it in their Congregations and throughout the community.

George W. Blagden. Justin Edwards.
Baron Stow. Loranus Crowell.
Pharcellus Church. Nehemiah Adams.
Seth Bliss.

The Seventeenth Annual Meeting of the *Massachusetts Sabbath School Society*, for choice of officers &c will be held at the Depository, No. 13 Cornhill, on Thursday, the 31st inst. at 10 o'clock, A. M.

A public meeting will be held in the Tremont Temple, at 3½ o'clock, P. M. of the same day, when an abstract of the Annual Report will be read, and addresses are expected to be made by Rev Rufus W. Clarke, of Portsmouth, NH.; Rev Calvin E. Stowe, DD. of Cincinnati; Rev A. Bullard, DD. of St. Louis, and Hon. Wm. B. Calhoun, Secretary of the State of Massachusetts. Singing by the Juvenile Choir.

A. Bullard, Sec'y. Mass. S. S. Society.

Boston, May 21, 1849.

The Annual Meeting of the *Bible Society of Massachusetts* will be held in the Central Church, Winter street, on Monday the 28th inst., at 4 o'clock P. M., when the annual report will be read, and addresses made. The meeting for business will be in the upper vestry of the Church, at 3 o'clock.

G. W. Blagden, Rec. Sec.

The Anniversary Meeting of the *American Sunday School Union* will take place Thursday, May 31st, in the Tremont Temple, at ten o'clock in the forenoon. Governor Briggs will preside and make an address on the occasion. Several interesting speakers have been secured to address the meeting. Rev. Mr. Chidlaw of Ohio, and Mr Tousley, of Western New York, are expected to be present. There will be singing by a juvenile choir under the direction of A. N. Johnson, Esq.

Geo. A. Oviatt, Agent of A. S. S. U.

The Annual Meeting of the *Association of Tolland County*, Ct., will be held at Rockville, Ct., on the first Tuesday of June, at 11 o'clock, A. M. A. Marsh, Register.

The Barnstable County Conference will meet at Edgartown, in the meeting house of Rev Mr Goodenow, on Tuesday, the 12th, of June, at 11 o'clock, A. M. and continue till Thursday noon.

A vessel has been engaged to leave the wharf of Capt. Job Chase, in West Harwich, near the Baptist Meeting-house, at 6 o'clock on said Tuesday morning, (fare 50 cents) for the accommodation of all who wish to go in that way.

E. W. Tucker, Scribe.

Chatham, May 18, 1849.

The Worcester North Conference of Churches will meet in the Congregational Church in Royalston, on Tuesday the 12th of June, at one o'clock in the afternoon. The Anniversaries of the Home Mission, Bible, Tract, Seamen's Friend, and Sabbath School Societies, will be held in connection with the Conference. The Association will meet at ten 1 o'clock in the forenoon of the same day, at the house of Br. Hazen.

A. P. Marvin, Scribe of Conference.

A Card. The subscribers would acknowledge the receipt of one hundred dollars, from a few unknown persons of their society—also the receipt of thirty dollars from the Ladies, given some months ago; and they would take this opportunity to express their heartfelt gratitude for these liberal donations, and for the many other expressions of kindness they have received at the hands of their people. May the Lord bless these givers and their families, with His loving kindness and tender mercies.

Brighton, May 10, 1849. Arthur Swasey.
Eliza A. Swasey.

Advertisements.

The Anniversaries.

ALL who attend the Anniversaries next week, and are in want of HATS AND CAPS, are respectfully invited to examine my stock at the old stand,

Store and Chambers, 173 Washington St.
21 1t. WM. M. SHUTE.

Patent American Action Piano Fortes.

THE Subscriber solicits public attention to the inspection of his Piano Fortes, with the newly invented American Action, for which he has obtained Letters Patent, and also received at the late exhibition of the Worcester Co. Mechanic Association their first medal for its great strength, exceeding elasticity and certainty of touch, qualities so indispensable to the acquisition of skill in the use of the instrument and so highly appreciated by the finished performer.

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85 Great Truths in Little Words, Vol. 2.
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378 [illegible]
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420 Sunday School Scholar's Mirror, Vol. 2.
421 Guide to the Saviour.
422 Procrastination.
424 Magic and Natural Phenomena.
474 Be Wise.
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Framingham, April 18, 1849. 3mos is 17

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GENUINE PURIFIED
OIL OF COD FISH LIVERS,

ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: George Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, NH; Dr McRuer, Bangor, Me.

Manufactured and for sale by the quantity, and put up in bottles, at 75 cents and 37½ cents each, by
EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.

☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecoris Aselli, manufactured by EMERY SOUTHER,
Chemist and Apothecary,
11 istf Corner of Green st. and Lyman Place.

Physician Prescriptions—Family Medicines.

WILLIAM BROWN, Apothecary and Chemist, No. 481 Washington Street, Boston, keeps constantly on hand, a full assortment of fresh selected Medicines, and all the new chemical preparations lately introduced by the Medical Faculty, expressly for Family use, and the putting up of Physicians' Prescriptions, to which branch of business the most strict personal attention is given, and no one is allowed to put up medicine except those of long experience and perfect masters of the business. At no time is the establishment left in the care of inexperienced lads.

The sale of all Fancy Goods, Confectionery, Soda, &c. discontinued on the Sabbath. Physician Prescriptions and Family Medicines dispensed as usual on that day. ialy 13

Boston Orthopedic Institution,

NO. 49 CHAMBERS STREET.

THIS Institution has been in successful operation eleven years, and many hundreds can testify to the relief it has rendered to suffering humanity. The object, as the name imports, is the cure of DEFORMITIES in the human body—such as crooked and diseased spines, wry necks, club-feet, distorted chests, contracted and paralyzed limbs, strabismus or squinting, &c. &c.

The treatment is in conformity with the most modern improvements in Europe; the Junior Surgeon of this Institution having recently visited all the Orthopedic Institutions of distinction in England, France and Germany, for the purpose not only of gathering statistical facts of the state of Orthopedy in the Old World, but also to form an acquaintance with the first Surgeons and their modes of practice, and establishing a correspondence with them,—which now gives to the Boston Institution the very important advantage of receiving the earliest information of all the improvements there made in this branch of Surgery.

JOHN B. BROWN, M. D., Surgeon.
BUCKMINSTER BROWN, M. D., Jun. Surgeon.

Consulting Surgeons—John C. Warren, M. D., Professor of Anatomy and Operative Surgery in Harvard University, Cambridge, Ms.; Geo. Hayward, M. D., Prof. of the Principles of Surgery and Clinical Surgery in Harvard University, Cambridge, Ms.; J. Mason Warren, M. D., one of the Surgeons of the Mass. General Hospital. eowtf 12

Samuel Ingalls, M. D.,

TREATMENT OF CONSUMPTION, AND DISEASES NOT CURED BY MEDICINE ALONE.

DR. S. INGALLS, whose popular Lectures on Consumption, &c., have been delivered throughout New England, is now permanently located in Boston.

OFFICE, No. 13 MONTGOMERY PLACE.

Poetry.

FOR THE PURITAN RECORDER.

THE MONUMENT TO MISS MARY LYON,

TO BE ERECTED BY HER PUPILS.

Yes, bring affection's gift,
In memory of the dead;
Your marble column lift
Above the sleeper's head.
Memorial so just
Marks well the sepulchre,
Where sleeps the hallowed dust
Of such as lived like her.

'Twill speak to passers by,
Of faith, and love and worth,
Still bright to memory's eye,
Though perished from the earth.
Above her tomb 'twill rise,
Crowned with light's earliest ray,
And to the upper skies,
Point where she led the way.

Aye, but she reared her own,
A nobler monument,—
Enduring when the stone
With its own earth is blent.
In human hearts it stands,—
In love that weeps today
By hearths of many lands,
That she hath passed away!—

In minds that brighter shine,
In hearts that still shall glow,
With faith and love divine,
When time shall cease to flow;
And through long ages, yet,
Eternity far down,
Shall be as jewels set
In her immortal crown.

Yet raise the marble high,
To her whose love ye felt,
When with the weeping eye,
In mourning bands ye knelt,—
And knew the might of prayer,
As upward on its wing
Ye felt her spirit bear
Your spirits sorrowing.

But O, remember still,
Her joy and crown are YE,
If steadfast to fulfil,
Your nobler ministry.
Forth in her spirit go,
On LOVE's high mission sent,—
And while the ages flow,
YE ARE HER MONUMENT.

Gorham, Me., May 10, 1849. E. P. W.

Selections.

THE CASE OF WASHINGTON GOODE.

ABSTRACT OF THE PROCEEDINGS OF THE EXECUTIVE COUNCIL.

The following document is somewhat lengthy. Our apology for its insertion is, that it relates to an important subject that now occupies the public mind. There is a class of men in the community, who have more sympathy with criminals, than with those who have been wronged by these criminals. This class of men have been very active in attempting to prevent the penalty of the law from being inflicted upon Goode. We commend the course that has been pursued by the Governor and Council. It is high time that the people of this Commonwealth should distinctly understand, that deliberate, cold-blooded murder should be punished by giving blood for blood. However painful it may be to inflict this penalty of the law, upon the guilty individual, it must be done, that "*others may hear, and fear, and do no more so wickedly.*"

At an early day in the late session of the Council, the petition of Washington Goode, now a prisoner in Boston, under sentence of death, for the murder of Thomas Harding, and the petitions of sundry other persons, generally citizens of Pennsylvania, in behalf of said Goode, praying that his punishment might be commuted to imprisonment in the State prison, were presented and referred to the appropriate committee.

That Committee, after consultation with the friends and counsel of Goode, appointed a day for the hearing, giving them ample time for preparation. At the appointed time the friends and counsel of Goode appeared before the Committee, and were heard at great length. His case was managed and argued with great ability and earnestness, by the same counsel who had defended him before the jury. Having consumed two long sessions in listening to the arguments of counsel, and to the suggestions which other friends of the prisoner desired to offer, the Committee took the case into consultation; and, after the most careful and anxious consideration, found themselves unable to believe that the punishment ought to be commuted. This conclusion they communicated to the Council in their report, recommending to the Council to advise the Governor to fix a time for the execution of said Goode, in pursuance of the sentence of the law, and to issue his warrant accordingly.

This report, having been considered in full Council, was accepted, and the advice therein recommended was adopted, with but one dissenting voice, and the executive warrant was thereon duly issued for the execution of said Goode.

In this state of facts, after an interval of some two or three weeks, sundry petitions, numerously signed by citizens of this Commonwealth, were presented, praying for a commutation of the punishment of said Goode, without assigning any reason for such commutation. At the instance of the Council, the petitioners also presented a written specification of the facts and grounds which they intended to offer and urge in favor of the granting of their prayer. It was then resolved by the Council to open the case for a rehearing, and the petitions and specification aforesaid, were referred to the Committee on Pardons for this purpose.

Having fixed a time for the rehearing, and having given notice thereof to some of the most active of the petitioners, the Committee met at the antechamber, on the 25th day of April last. In pursuance of that notice, several of the petitioners attended said meeting, and by such of their number as wished to speak, to wit:—Dr. Abner Phelps, William Aspinwall, Edward F. Hodges, and Wendell Philips, Esquires, presented such evidence, suggestions and arguments, as they wished to present, touching the question under consideration.

The petitioners, as a reason for the commutation of punishment, introduced evidence to show that Henry Forman, and other witnesses on the part of the Commonwealth upon the trial, had in conversations immediately after the murder, and before the trial, manifested less confidence as to the identity of Goode as the murderer of Harding, than their testimony on the trial seemed to indicate; of the existence of a part of which evidence the counsel of Goode were ignorant, at the time of the trial.

As a second reason for commutation they urged that in the short space of seventeen days, more than 23,000 of the citizens of the Commonwealth had sent up, from all parts of the State, their petitions asking for a commutation; and that this was to be taken rather as an indication, than a full expression of the public sentiment.

As a third ground it was urged, that the law of the State regarding murder and its punishment, will probably be changed in pursuance of the recommendation of the Governor, a bill to that effect having already passed the House of Representatives; that, under the proposed modification of the law, the homicide in question would not be murder in the first degree, and not punishable with death, because the fatal blow, if struck at all by Goode, was struck by him in a state of intoxication, and under strong provocation on the part of Harding, and was fixed on Goode almost entirely by circumstantial evidence, coming from witnesses generally of low and depraved character; and hence it was urged Goode ought to have the benefit of the principle of the new law; and inasmuch as deliberate, premeditated malice is essential under the new law to constitute murder in the first degree, it was further urged that the Council cannot determine whether the act of killing in the present case would be murder in the first or second degree; because they cannot determine, from the verdict or record, whether there was or was not actual, deliberate, premeditated malice. And of this uncertainty it was urged the prisoner ought to have the benefit.

As additional grounds for commutation, the petitioners urged that the prisoner is a poor, unfriended, and ignorant man, whom no one has taught or cared for; is a sailor, and hence exposed to many and great temptations; is a black man, the object of a cruel prejudice on account of his color, which prejudice probably reached the jury, and deprived him of a fair trial.

And no danger, it was insisted, need be apprehended from the exercise of the clemency prayed for, because it was alleged, that eight persons, convicted of capital offences, are now safely secured within the walls of the State prison; and because Goode is a peaceable, good-natured man, from whom no danger need be apprehended there.

Having listened to the proofs, allegations and arguments of the petitioners, urged as they were with great earnestness, force and eloquence, the Committee took the case again under consideration, and carefully reviewed the same, using, in this review, the report of the trial as published in the Boston Weekly Times, which had been placed in their hands, by the counsel of Goode, on the first hearing, as a substantially correct report, and which report was found on a comparison to agree substantially with the minutes of the trial taken by the Chief Justice.

The case, as it has come to the knowledge of the Committee, seems to be as follows:—On the night of the 28th of June last, between the hours of 11 and 12, Thomas Harding, a colored sailor, was killed by violence, at the front door of the house of Dennis Drummond, on the north side of Richmond street, a few yards east of Ann street, in the city of Boston. Harding came into Drummond's but a few minutes before, to inquire for a Mr. Weeks; and as he passed out, received the fatal blow, at the instant he stepped out of the front door. In a few minutes he expired. On a *post mortem* examination, a severe injury was found upon his head, the exterior plate of the frontal bone, at the left eye-brow, being broken in, and the cheek bone being broken into several pieces; and a wound was found between the seventh and eighth ribs, near the back bone, an inch and a quarter in length, apparently made by a knife or other sharp instrument. On opening the chest, it was found that the instrument had penetrated nine inches, and nearly through the body, passing in its course through the lungs.—Of these wounds, Harding undoubtedly died.

The night was foggy and dark; but at the outer edge of the side walk, on the same side of Richmond street, nearly in front of the entrance to Johnson's cellar, and about 20 yards east of Drummond's door, there stood a street lamp, then lighted. Down this side walk, and under the light of this lamp, the murderer of Harding, whoever he was, doubtless passed, turning aside, a few rods below, by a narrow passage-way, into a noted district, called the "Black sea."

Six witnesses, to wit, Dennis Drummond, Hannah, his wife, and Solomon Blake, who were within Drummond's house, Henry Forman, sitting at the open window of his own house, on the other side of Richmond street, opposite to Drummond's door, Isaac Bristow, standing at the entrance to Johnson's cellar, as above described, and Julia Hill, standing at the door next to the entrance to Johnson's cellar, and but two or three yards therefrom, all testified that they distinctly heard the sound of the blow, and the cry of "murder" immediately following it.

In an instant after the cry of "murder," Blake, who was in Drummond's house, came to the door, with a light, and found Harding, in the passage-way, just within the front door, on his hands and knees.—Blake cried out, "*Who has done this?*" and Forman, from his own window across the street, answered, "*There's the man going down the street right under the lamp!*" and Forman, Bristow, and Julia Hill all testified, with as much confidence as could be expected under such circumstances, that this man was Washington Goode, whose person they had long well known.

It appears from the evidence, if worthy of any credit, that Goode had been living, for some time before the murder, on familiar terms with a woman of the town, named Mary Ann Williams; with whom Harding also had, on former occasions, lived on similar terms. After having been some time absent at sea, Harding returned to Boston, but a few days before the murder, and renewed his attentions to Mary Ann Williams. He made her presents; and this fact, coming to the knowledge of Goode, greatly excited his displeasure and jealousy. These relations of the parties were known and talked about in the circle in which they moved, and furnish, there can be little doubt, the key to what subsequently transpired.

During the evening of the 28th of June, between the hours of 9 and 11, Goode and Harding were both wandering about among the shops and cellars on Richmond and Ann streets. Goode was in an excited state of mind, and had much to say of Mary Ann Williams and Harding. He took, there can be no doubt, strong drink, during the evening, but not to such excess as to deprive him of the power of self-control. Joseph Gilmore, James C. Johnson, Hanson Stewart, and Christiana Ellis, all testified that Goode was, that evening, armed with a long knife, a sheath or butcher knife; some of these witnesses testifying that they saw the knife itself, and others of them that they saw the handle of such a knife in his waistband. And John Harris testified that he had that day missed such a knife from his cellar, after having cut victuals with it for Goode. And Henry Forman, Rufus H. Butler, Gilbert Dennis, and all the above-named witnesses excepting Christiana Ellis testified, that in two or three of the cellars or shops which Goode visited that evening he uttered threats; such as "that he would have satisfaction of Harding," that he "would have revenge on Harding," that he "would have Harding's heart's blood," that he "would be the death of Harding before he slept that night," that he "would make Rome howl," that he "would make hell howl that night;" and Dennis testified that, after hearing the threats uttered by Goode in Harris' cellar, he went out and found Harding, and told him to look out for Goode, for he was on the watch for him. And Bristow testified that, immediately after the blow was struck at Drummond's door, he heard the words "God damn you, I have got my revenge," and that he thought the voice that uttered them was Goode's, but he would not swear it was.

In a few minutes after the murder, Blake says he saw Goode at Battiste's cellar; and Harris says, as he was coming home from Charlestown, about 1-2 past 12 o'clock the same night, he met Goode, walking briskly away, and spoke to him, but received no answer. About 4 o'clock the next morning, Goode was found at the house of Mr. Smith, on Southac street, and arrested by an officer. Mr. Pratt, who accompanied the officer, asked Goode what trouble there had been between him and Harding, and why they had quarrelled together. Goode replied, "I dont know any damned Harding; you want to catch me." He denied that he had been in Richmond street that night.

But it is said that the district about the intersection of Richmond and Ann streets, is an infamous place, inhabited by people of the lowest and most depraved character; and that the witnesses coming from that district are therefore unworthy of credit. Suppose them to be depraved in character and of bad repute, still they are not incompetent to testify, unless legally infamous; and they are entitled to the protection of the law. Bad as they may be, they may still testify before Courts of Justice, and the juries to whom they testify will take their testimony for just what it is worth, taking into account their character, their manner of testifying, the probability of the facts they relate, and the various other corroborating or weakening facts or circumstances. These witnesses, however, were not all of bad character. Henry Forman is admitted to be an honest and respectable man, and he testified to many very material facts. But whatever be the character of these witnesses, they have told their stories, in the presence of the jury, under the searching test of cross-examinartion, and on their testimony, such as it was, in connexion with the other evidence in the case, the jury, after listening to the arguments of counsel and a charge from the Court, in the short space of half an hour, returned their verdict of "Guilty of murder." From the best examination which the Committee have been able to give the case, they find it impossible for them to say or to believe, that the jury erred in estimating the power of the evidence. The trial was had before upright and learned judges, in accordance with the laws of the State, and the sentence of the law was duly pronounced. To the justice of the conviction and sentence, the Committee can discover no valid ground of objection. This seems to them to have been a clear case of murder, with actual and not constructive malice, positively proved, and not implied merely in the unexplained act of killing, and, therefore, it was murder in the first degree, under any known classification.

Nothing in the character, condition, circumstances or relations of the prisoner is known to have existed at the time of the trial, which rendered it unfit or improper, that he should be convicted as a wilful murderer, and no change is known to have occurred, since the trial, which makes it unfit or improper to execute on him, as a convicted murderer, the penalty which the law prescribes for such offenders.

It remains to consider, whether in such a case, the Executive can properly arrest the course of the law, by the interposition of a pardon, absolute or conditional.

The Constitution confers, on the Governor, by and with the advice of the Council, the power to pardon, after conviction, all offences, excepting convictions before the Senate, on impeachment by the House of Representatives. And the Statute gives the power to pardon conditionally, or commute punishment, on the petition of the party concerned, in all cases where the Constitution gives the power to pardon absolutely.

This, it is obvious, is not a judicial power, nor yet a legislative power. The Governor and Council are not a Court, with authority judicially to correct the errors of other Courts or to revise their proceedings. Neither have they power over the law to annul, repeal, abridge, or alter it in any particular. The power to dispense with the penalties of the law, before conviction, is expressly and absolutely withheld. To exercise this power, in cases where the power itself is granted, in such a manner as *virtually* to repeal or alter the law itself, would be an usurpation of the law-making power, by an abuse of the pardoning power.

This power to pardon offences was undoubtedly conferred on the Executive for the purpose of giving strength and perpetuity to the law; and it is so to be exercised as to promote, and as far as may be, secure this end. Owing to the imperfection of all human institutions and of human nature itself, the wisest and best of laws may sometimes be made to operate injuriously and oppressively in particular instances; and for the existing evil, no remedy, it may be, can be found in the ordinary processes of the law. But a remedy must be found, or the public sympathies, stimulated by a sense of wrong in the individual case, would sweep away the law itself, though acknowledged to be in the main, a just, wise, and salutary law. To remove the temptation to such a course, this extraordinary prerogative remedy, by pardon, is provided for the particular case of hardship.

From the nature and design of the remedy, it follows that every case is to be decided on its own facts, and not on fixed and established rules or precedents; for if unbending rules were to be established to regulate and control the exercise of the pardoning power, it would cease to be a prerogative remedy, and would become a remedy of law. For a like reason it is impossible to fix by definition or limitation the facts or circumstances upon which the pardoning power should be exercised in any case or class of cases. Wherever evils exist, under the ordinary course of administration, which are without other adequate remedy, and which, unredressed, would be likely to break down the vigor or integrity of the law itself, there the pardoning power should interpose. And it matters not, so far as the right to apply this remedy is concerned, at what stage of the proceedings at law the mischief may have crept in. If it should be made clearly to appear, that an unrighteous conviction had been obtained, through mistake of law, by judge or jury, or through perjured or merely by false testimony, it would, no doubt, be right and proper for the Executive to interpose, not for the purpose of rectifying judicially an erroneous judgment, or of setting aside the law or its penalty, but for the purpose of rescuing the law itself, from the evils which must result to it from a corrupt or mistaken administration. So the Executive may in some cases rightfully and properly interpose, where the evils for which a remedy is sought, have resulted from the course of Divine Providence, without any fault whatever, on the part of the officers or ministers of the law. Yet every case is to be determined on its own individual facts or circumstances, and so determined as to leave the law standing in its full integrity, dignity and power. If the mischief sought to be set aside lies in the provisions of the law itself, the remedy must be sought from the law-making and not from the pardoning power.

If these views of the pardoning power be correct, it follows that it would be a gross abuse of that power to grant a pardon, absolute or conditional, in a case like the present; for a pardon here, so far as it can operate as a precedent, would tend to the utter subversion of the law. Few cases, it is manifest, will be likely to occur, which will not present claims to Executive clemency quite as strong as can be found in the present case.

In the new-discovered evidence, considering the very imperfect recollection of the witness, the Committee can find nothing which materially changes the aspect of the case, or which, if it had been given to the jury, would probably have changed the result. And of the precedents which have been urged upon their consideration, they have only to say, that they know of no instance in which a pardon or commutation has been granted, by the Executive of this State, in a case like the present.

It is not to be questioned that the Governor and Council should receive, regard, and treat the expressed wishes of so great a number of their fellow-citizens with the greatest consideration and respect. Some of the petitioners, it may well be believed, may have subscribed their names, without a very perfect knowledge of the real facts in the case. If they did understand the case as the Committee understand it, they must have entertained different views regarding the pardoning power and its legitimate exercise, from what the Committee can bring themselves to entertain.

The Committee on Pardons, as the conclusion to their report, say that, "having given a full hearing to the petitioners for a commutation of the punishment of Washington Goode, by themselves and counsel, and having carefully examined the facts in the case, and having given to the subject all the consideration which its great importance demands, they have not been able to find good and sufficient reasons to advise, and do not advise your Excellency to commute his punishment."

This report was accepted, and the resolution aforesaid was adopted, by the unanimous vote of the Council, on the 27th day of April last.

The Council, deeming it proper to spread before the people of the Commonwealth their views of this case, and the grounds and reasons for their action in it, then adopted the following order, to wit: "That the two reports in the case of Washington Goode, with all the papers and documents on file, be submitted to Mr. Aiken and Mr. Tolman, with instructions to prepare a statement of the case, and to publish the same, by order of the Governor and Council."

In obedience to which order, the undersigned have prepared, and now publish, the foregoing condensed statement of the case.

JOHN AIKEN,
THOMAS TOLMAN, } Committee.

Boston, May 8th, 1849.

WILLIAM PITT.

Pitt was tall and thin, with a gloomy, sneering expression. His language was cold, his intonation monotonous, his gestures passionless; yet the lucidness and fluency of his ideas, and his logical reasoning, illuminated by sudden flashes of eloquence, made his abilities something extraordinary. I saw Pitt pretty often, as he walked across St. James's Park, from his house, on his way to the king. George III, on his side, had perhaps just arrived from Windsor, after drinking beer from pewter pots with the farmers of the neighborhood; he crossed the ugly court yard of his ugly palace in a dark carriage, followed by a few horse guards. This was the master of the kings of Europe, as five or six merchants are the masters of India.

Pitt in a black coat and brass hilted sword, with his hat under his arm, went up stairs, two or three steps at a time; on his way he only saw a few idle *emigres*, and glancing disdainfully at us, passed on with a pale face and head thrown back. This great financier maintained no order in his own house: he had no regular hours for his meals nor his sleep.—Plunged in debt he paid nothing, and could not make up his mind upon a bill. A valet managed his household affairs. Ill dressed, without pleasure, without passion, eager for power alone, he despised honors, and would be nothing but William Pitt. Lord Liverpool took me to dine at his country-house in the month of June, 1822; and on his way thither, pointed out to me the small house where died in poverty the son of Lord Chatham, the statesman who brought all Europe into his pay, and distributed with his own hands all the millions of the earth. [Memoirs of Chateaubriand.

A SIMILE.

On a certain occasion, I attended a church in a southern seaport town, to hear an evening lecture by a visiting preacher from the country. To persons at all acquainted in the Southern country, it is quite unnecessary to describe the man, nor to detail his literary qualifications.—Suffice it to say, he was a fair specimen of about three-fourths of his cotemporaries of the backwoods. The house was full, and our parson seemed bent on making an impression. His text was, "*Faith without works are dead.*"—Finding himself, probably for the first time in his life in a nautical atmosphere, he laboured assiduously to sink the bushman, and to appear in the borrowed garb of one intimately acquainted with seafaring phrases and pursuits. At length, after an awful pause, and scanning his audience with a look that seemed to say, "Now for it,"—he went on. "Feller mortals, 'Faith without works ar dead.' Now 'spose one of you wur in a boat, I reckon you'd look about for oars. But you cant find but one.—And with that, you row, and row, and row,—and your boat goes round, and round, and round; and I reckon you wouldn't reach nowhere, no how. Wal—Feller mortals, that oar ar faith without works. And I reckon you couldn't get nowhere with one oar."

Pausing again, and looking around with a triumphant air, to witness the impression he had made, he seemed entirely absorbed in the contemplation of the mighty effort he had put forth. But, alas! for pulpit dignity! A sailor present, who had drank in every word, and longed for an opportunity to let his own light shine on the audience, broke the silence, and exclaimed,—"Blasted fresh water lubber! Can't get nowhere with one oar! Guess the fool dont know how to scull!" Any one must have been present, to realize the effect of this appeal to the audience. There were not many dry eyes in the house after that, though the tears shed, were not those of penitence. [Prov. Journal

STATISTICS OF MANUFACTURES IN LOWELL.

It appears from recent statistics, compiled with great care from authentic sources, that the whole number of manufacturing corporations in Lowell, including the bleachery and machine shop, is twelve, whose aggregate capital stock amounts to twelve millions, one hundred and ten thousand dollars. The whole number of mills is forty-eight, which give employment to 7,644 females and 3,629 males, or total number of hands employed 11,273. The whole number of yards manufactured per week is 1,732,827, viz:—1,704,996 of cotton, 21,291 of woollen, 6,500 carpets, and 40 rugs. The amount of cotton consumed is 559,000 lbs per week, and of wool 46,000 lbs. The number yards printed is 380,000, and of dyed 2,016,000.—The different companies use 25,100 tons of anthracite coal per annum, 36,303 bushels of charcoal, 2790 cords of wood. They also consume 70,510 gallons of sperm oil and 35,000 of lard, 1,090,000 pounds of starch, and 765 barrels of flour. The buildings are warmed by steam and furnace.

Other manufactures are produced in the city than those specified above, of a value of $1,500,000, employing a capital of $400,000, and about 1500 hands.

RAILROADS.

In Massachusetts there are 32 finished railroads of an aggregate length of 1,047 miles, of which 217 miles are provided with a double track. The average of their dividends last year was 7 2-3 per cent, in 1847 it exceeded 8 per cent. The average speed of the passenger trains in Massachusetts has been 23.13 miles, and of the freight trains 12.35 miles per hour. In New York the average speed of the passenger trains has not exceeded 13 miles per hour, but is fast increasing.

In New York there are 982 miles of railroad, average dividends 3 1-2 per cent. in 1848, showing these works in New York to be vastly less profitable than in Massachusetts. But the roads, many of them, are being relaid with good rail, and their profits will vastly increase.

In Vermont and New Hampshire there are about 500 miles of railroad finished and in progress.

In Connecticut there are 410 miles of railroad. The average dividend last year was only about 2 per cent.

The number of miles of finished railroad throughout the Union, is 6,500, and about as much more in progress, at an average cost of $30,000 per mile.

In England there are 4,500 miles of railroad completed, at an average cost of $150,000 per mile, all of it with a double track. The gross receipts of the English railroads in 1848, were $52,000,000; the nett income or dividend 4 1-4 per cent.

In England the average speed of the express trains is 45 miles per hour; this speed is the rule not the exception; some trains have been run at the rate of 65 and some more. The older our roads become, we shall increase in speed, for we only want good tracks to equal England.

SIR PETER LELY made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a tint from it. Apply the same rule to bad books and bad company.

English and Classical School,

SPRINGFIELD, MASS.

THE SUMMER TERM will commence on Wednesday, May 23d, and continue eleven weeks.

Young Ladies and Gentlemen will receive instruction in all the various studies usually taught in our best New England Schools.

In teaching the rudiments of the Greek, Latin and French Languages, Ollendorff's Method has been employed with signal success.

Music and Calisthenics will constitute a part of the regular exercises in the Female Department.

Mr & Mrs Bangs will give their personal attention to the thorough instruction of those in their respective departments.

A limited number of pupils will be received as Boarders in the family of the Principal.

Circulars containing Terms and References will be sent to applicants. E. D. BANGS.

Court Street, April 16, 1849. 4t3o 17

Thetford (Vt.) Academy.

THE SUMMER TERM begins WEDNESDAY, MAY 16; FALL TERM, AUG. 29.

Such assistance will be secured in the different departments, as the circumstances of the School may require.

Students can be accommodated for Board in good families;—a few Lads and Ladies in the family with the Teacher, if application is made early.

The Passumpsic Railroad passes near the Academy; fare from Boston, $3.50.

EXPENSES.

BOARD, including room, wood, lights, and washing, per Term of 11 weeks,	7,38
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Reference to the celebrated organs in the "Salem St. Church, Boston," and "St. Paul's Church, Philadelphia."

Second hand organs constantly for sale.

SIMMONS & MCINTIRE,
o18 36, 38 & 40 Causeway Street, Boston.

Removal and Copartnership.

THE subscribers have removed from their late places of business, to *No. 96 Washington Street*, up stairs; and have formed a copartnership to carry on the business of MERCHANT TAILORS. They will be happy to wait upon their former customers and friends, at their new place of business.

E. F. FISK. I. CUSHING. 14

Church and Parlor Organs,

MANUFACTURED by HOLBROOK & WARE, EAST MEDWAY, MASS. who continue to carry on said business. Societies who are desirous of purchasing Organs, are invited to call. We do not hesitate to say, that from long experience in said business—by patronage already received, and living where labor is less than in the city, we do say—that Organs can be built so reasonable as to induce people to continue to patronize us.

East Medway, Nov. 24, 1848. 1y

BOYS' CLOTHING
ONLY.
ROTUNDA OF OAK HALL.
THE ABOVE SPACIOUS ROOM, AND ADJOINING
FITTING DEPARTMENTS,
are now devoted expressly for
BOYS' CLOTHING,
Having every convenience for the accommodation of Ladies accompanying their Children.
VARIOUS NEW SPRING DESIGNS
—OF—
Boys' Garments,
just manufactured, and will be sold on the same
LOW PRICE SYSTEM
that we sell
GENTLEMEN'S CLOTHING
—AND—
FURNISHING GOODS.
Having in FRONT ROOMS, also, an EXTENSIVE ASSORTMENT in that line, adapted to the
Spring Trade for 1849.
With every variety of
RICH PIECE GOODS,
FOR MANUFACTURING TO ORDER,
GARMENTS
FOR GENTLEMEN AND BOYS.
WHOLESALE TRADERS!
BEFORE MAKING YOUR PURCHASES, LOOK TO THIS
ENTRANCE
Nos. 32 & 34 ANN STREET.
Nearly opposite Merchants' Row,
WOODEN BUILDING.
GEORGE W. SIMMONS & CO.
17

Removal.

THE subscribers would respectfully inform their patrons and friends, that they have removed from their late place of business, to *No. 446 Washington Street*, (corner of Harvard street, and near the Boylston Market,) where we offer to the public the largest stock of *Doors, Blinds, Sashes, Glass, Stair-balusters, Blind Trimmings, &c. &c.,* that can be found, and at unprecedented low prices.

Boston, March 30. 3m BAILEY & JENKINS.

HENRY F. PARKER,
WHOLESALE AND RETAIL DEALER IN
Furniture, Feathers, Mattrasses, Looking Glasses, &c. &c.
32 BLACKSTONE, CORNER OF ANN ST.

ALL of which will be sold at the lowest prices for cash.—Merchants from the country will please call and examine my stock, and see the very low prices before making their purchases elsewhere.

Particular attention paid to packing. dec8

Kitchen & Henderson's
HAIR PRESERVATIVE.

KITCHEN & HENDERSON'S Hair Preservative, when properly used, will prevent the hair from falling out, and will remove from the head every thing tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling, which in most washes of the kind is so great an objection.

To ladies, therefore, as well as gentlemen, it is a useful and desirable article.

Manufactured and for sale by ANDREW KITCHEN, No. 41 Congress street. 1y 5

The Way to Get Rich.

PERSONS who earn the most money are not those who get rich first; but those who save most by spending least. One man may earn five dollars per day and spend five and a half, and at the end of the year find himself one hundred and fifty dollars poorer than at the commencement. Whereas another gets but one dollar and a half per day, and if he spends but one dollar, at the end of the same period of time the difference in his favor will be three hundred dollars. Now the way to make the most of money—to make it spend well, and bring one's expenditures within his income; in other words, make the ends of the *year meet and lap over a little*, is to buy cheap, and where you can be sure to get your money's worth, if it happens to be a few rods further. There is no place in Boston where the best quality of GROCERIES can be bought so low as at A. H. EVANS', No. 141 Court st., corner of Alden Lane. You will find the best qualities of Sugars, Teas, Coffee, &c., at a small advance from wholesale prices. Go once, and you will be sure to go again. 3m 17

Exchange Eating Rooms,

POST OFFICE AVENUE,
LEADING FROM CONGRESS ST. TO THE POST OFFICE,
BOSTON.

Gentlemen can be accommodated with the best that the market affords, at any hour of the day, at moderate prices, in a style unsurpassed in any establishment in the city.

Breakfast from 6½ to 9 o'clock. *Dinner* from 1-2 to 3 o'clock. *Supper* from 5 to 7. Hot Coffee, Tea and Cocoa, from 6 1-2 A. M. to 7 P. M.

14 1y G. C. LYMAN.

New Books.

ADVENTURES in the Lybian Desert and the Oasis of Jupiter Ammon. by Bayle St. John.

Visit to Monasteries in the Levant, by R. Curzon.

Irving's Works, vol. 9, revised edition, containing Tour on the Prairies, Abbotsford, and Newstead Abbey.

Fruits of the Mayflower, or Conversations respecting the Pilgrim Fathers.

The Adirondack, or Life in the Woods, by J. T. Headley.

Juvenile Oratorios, by J. C. Johnson.

Review of Dr. Bushnell's "God in Christ," by Enoch Pond, D. D.

Just published and for sale by B. PERKINS & CO.,
19 100 Washington st.

Agricultural Books.

LECTURES on the applications of Chemistry and Geology to Agriculture, by J. F. W. Johnson, 5th edition; Scientific Agriculture, by M. M. Rogers, M. D.; Buel's Farmer's Companion; The Farmer's Treasure, a practical treatise on the nature and value of Manures, by F. Falkner; Buist's Family Kitchen Gardener; Downing's Fruits and Fruit Trees of America; Cole's American Fruit Book; Manning and Ives' New England Fruit Book; Gray's Botanical Text Book; a popular Treatise on Vegetable Physiology.

For sale by B. PERKINS & CO.,
19 100 Washington St.

THE PURITAN RECORDER.
A RELIGIOUS AND FAMILY NEWSPAPER.
PUBLISHED EVERY THURSDAY, BY
WOODBRIDGE, MOORE & CO.,
No. 22 School Street, Boston.

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☞ To subscribers by Mail, per year,..............$2.50
or when paid strictly in advance,..............2.00
☞ To those who receive their papers by Carriers,....3.00
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☞ When subscribers change their places of residence, and wish to have the direction of their papers altered accordingly, they should send *the name of the town where they formerly resided*, as well as the one to which they wish the paper to be directed—as it often happens that two or more of our subscribers are of the same name, and annoying mistakes have occurred in consequence.

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☞ Clergymen and others who will forward five new subscribers, on the above-mentioned terms, shall receive a copy, gratis for one year.

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WOODBRIDGE, MOORE & CO., P

THE PURITAN RECORDER.
OFFICE, NEWSPAPER EXCHANGE, No. 22 SCHOOL ST.
☞ FOR TERMS, SEE LAST PAGE. ☜

From a Correspondent in Canada.

TORONTO, MAY 18TH, 1849.

GENTLEMEN:—We are, in this region, in the midst of an excitement resembling that of a general election. From one end to the other the country has been roused by the late outrages in Montreal. A few sympathise with the perpetrators of these, but by the mass of the community their conduct is intensely reprobated. It is not the loss of the splendid libraries and the records of the Province, that has awakened such a universal and strong indignation, though that is, of course, greatly lamented; but it is the blow struck at the constitution in the attempt made to punish the Legislature, and especially our very noble Governor General, for doing what they had a perfect right to do, provided they thought it proper—what it is difficult to see how they could have refrained from doing without laying themselves open to the imputation of injustice, or at least, of an ungenerous partiality. A claim is felt to be involved in these outrages of the right of a minority, which is yearly decreasing, to govern the majority; of a determination to rule by violence if they cannot otherwise. This is, of course, resented both as a wrong and a piece of impudence. The insulting of the Queen's Representative is looked upon as a rather strange mode of manifesting loyalty, coming especially from those who would have it believed that the loyalty of the country is concentrated in their own persons.

To the Governor General it is felt that aggravated personal wrong has been done; because from his arrival among us up to the present hour, his conduct has been such as to entitle him to the respect and gratitude of the community. It is not easy to conceive in what respect he could have acted better than he has done. His government has been pre-eminently constitutional; and by every means in his power he has manifested a disposition to promote the well-being of the colony. With the two-fold design of vindicating and sustaining him and the ministry on whose advice he has acted, and of repelling the outbreak made on a right greatly valued, the right of self-government, addresses largely and most respectably signed are being forwarded to Montreal from almost every city, town and township in Upper as well as Lower Canada. These are accompanied in the case of the larger cities, and in not a few of the smaller and even of the townships, by deputations including numbers of the more influential persons of the respective localities. Toronto sent an address signed within a few days by 2300, by the hands of a deputation of eight or nine leading merchants, and one of the medical professors of the University. Kingston one with a thousand signatures, Hamilton one with 1300, Coburg one with somewhat over 600, by similar deputations. From Bellville an address has been sent down, accompanied by upwards of sixty individuals, and six or eight gentlemen passed down a day or two since from Niagara, with one which is over fifty yards in length, and to which over 4000 signatures are attached. With one voice these denounce the procedure of the Montreal mob and their leaders, and express unqualified approval of Lord Elgin's course, high respect for his character, confidence in his administration and a determination to sustain him, as well as loyalty to the Queen and desire for the maintenance of undisturbed connection with the parent State. Generally speaking, the replies are brief, but exceedingly appropriate. The one to the Toronto address, which you will find in one of the papers which accompany this, may serve as a specimen. One very much in the spirit of the proclamations of your own excellent Governor Briggs, though briefer, has been received by a number of the ministers of various denominations in this city, who united in an address—a duplicate of which is being numerously signed by ministers of evangelical bodies throughout the country, with the view of being forwarded in a few days.

Notwithstanding the general excitement of feeling, all is peaceful, and there is no probability of disturbance. Under his guidance who rules all, the issue is likely to be happy, to be the confirmation of the principles, and hence the realization, in even fuller measure, of the blessings of a national freedom.

Yours, CIVIS.

FOR THE PURITAN RECORDER.

The Rogerses.—No. 3.

The celebrated John Rogers, A. M. of Dedham, Essex, was grandson of the martyr. Of his father we have no account, but the son was supported at Cambridge by his uncle, Richard Rogers. He was at first, however, so vicious that he sold his books to maintain his profligacy. And though his uncle obtained a fresh supply of books and sent him again to Cambridge, yet he continued profligate and sold his books and spent the money as before. Had it not been that his wife interceded in behalf of the nephew, his uncle would now have cast him off; but he was persuaded by her to send him with books a third time to the University. The grace of God now interposed to renew and sanctify him, and he became an illustrious ornament to his college and a man of most exemplary piety. His case was so remarkable that Mr. Richard Rogers used to say, "I will never despair of any man for John Rogers' sake."

After some temporary labours in various places, about 1605 he went to Dedham, and continued there the rest of his days. He was a grave and judicious divine, and delivered the truth with a gesture and elocution so peculiar, that few heard him without trembling at the word of God. He was a most popular and useful preacher, and God blessed his labours remarkably in awakening sinners. He was indeed one of the most awakening preachers of his age. Bishop Brownrigge used to say, "John Rogers will do more good with his wild notes, than we with our set music." Yet his great and acknowledged usefulness could not screen him from those suspensions and deprivations which were the portion of the Puritans in those times, when the most useful and laborious preachers in all parts of the country were buried in silence, and obliged to fly from the fury of the high commission. He was first induced to subscribe, but endured great distress